

A
PRACTICAL
STUDY OF
THE SOUL

M. M.
BARBOUR STONE

Cornell University Library

BOUGHT WITH THE INCOME
FROM THE
SAGE ENDOWMENT FUND
THE GIFT OF
Henry W. Sage
1891

A. 155009

4/2/1902

Cornell University Library
BF1031 .S87

Practical study of the soul, by Margaret



3 1924 028 951 593

olin



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

A Practical Study of the Soul.

A Practical Study of the Soul

By

MARGARET M. BARBOUR STONE

*Author of "One of 'Berrian's' Novels,"
"The Art of Criticising Fiction," etc.*

NEW YORK

DODD, MEAD & COMPANY

MDCCCCI



A.155009

Copyright, 1901

BY DODD, MEAD & COMPANY

—

First Edition published October, 1901

DEDICATED
TO MY DEAR SON,
COLA E. STONE.

Preface

WHATEVER the extent of the infallibility of the Bible, those who interpret its many meanings are not infallible, and do not often claim to be. And yet, it is upon these finite interpretations that humanity mainly depends for its guidance and comprehension of the meanings of life and duty.

Again, Christ claimed to speak in parables. This must imply, if the Bible is to be the only Revelation for all time, that each word must contain a message suited to every situation and stage of development, both of the individual and the race—the most advanced as well as the most primitive. If, however, the interpreters are not fitted to read these messages as fast as needed, it must follow that many individuals and situations fail to receive at all, or receive what is untrue.

This fact seems to demand that somewhere there should exist some test by which all interpretations could be measured; some standard, besides the sincerity of the interpreters, by which the reasonableness of their deductions could be gauged. Such a standard would of course need to be something which man himself had not made. No finite work could become the test of the meaning and will of a

Divinity. Only the works of the divine Being Himself, could reveal the will of an omniscient and omnipotent Mind.

The human Soul offers itself as the greatest of the works of the only Creator (though often the one most flouted and degraded by man). This Soul, and the laws which govern it and the material Universe, if understood perfectly, must be also revelations of a divine Will regarding humanity, in every particular. If then these laws could be discovered through a close study of the Soul, they would establish the constant check upon all finite interpretations, which is certainly needed.

While this "Practical Study" was begun for an entirely different purpose, the results are offered as a fragmentary contribution to this much needed search for the laws which govern the Soul. In this volume the study is confined to the Soul while still connected with the material body, and is made through the phenomena which this connection is revealing to observing eyes, every moment of existence.

The material obtained in this way forms the foundation for many interesting suggestions, to be presented later as the past and future of soul life; relating, that is, to such capacities as seem to be displayed for living a *disembodied* existence, if Soul has lived and is to live forever.

The study is taken first hand from Soul itself, not from other works upon the subject. For this reason, and also because the search is made by one who is a mother, the deductions may often differ from those of

other thinkers. There are some incentives which do not come into the lives of men and which would drive a mother to much closer and more discriminating study—to greater caution in coming to conclusions—than could be aroused by any of the motives which usually underlie investigations.

Such a subject as the Soul must naturally furnish inexhaustible sources of information to be gained. No one seeker then, could claim to offer more than a minute fraction of all that is to be said. But in presenting even that fraction, the first consideration, in these busy days, is to avoid the chance of wearying the reader. This has necessitated the attempt to arouse interest in the many directions, rather than yield to the instinct to treat each detail more exhaustively.

The terms Soul, Ego, Psyche, are used interchangeably in order to avoid wearisome repetitions. There are times when the immensity of the subject, with which one must grapple so blindly, makes it necessary to ignore conventional meanings.

The terms science, scientific, scientist, are used solely with their original significance; never with the meanings attached to them by later theories.

M. M. BARBOUR STONE.

Contents

CHAP.		PAGE.
I.	Motives for the Study	1
	Relation of the Soul and Mind	6
II.	Method of Presenting Results of the Study	8
III.	The Powers of the Ego	13
	Lists of the Four Sets	15
IV.	Soul's Relation to the Nervous System	18
	Soul's Relation to the Universe	20
	Evolution of the Nervous System	24
V.	Soul's Exercise Through the Nervous System	28
	Exercise Through the Sensory Nerves	31
	Characteristics of the Five Senses	37
VI.	Exercise of Soul Through the Motor Nerves	41
	Exercise Through Control of Muscles	45
	Evolution Through this Exercise	48
VII.	Exercise Through Control of the Organs	52
	Causes of Imperfect Control	54
VIII.	The Second Set of Powers	62
	Application of this Set to Practical Living	64
	Illustrations of Defective Powers	67
IX.	Motor Half of the Second Set	69
	Relation of these to the Problems of To-day	71
	Inspiration—Used to Reveal the Foes to these Powers	76

X. The Extent of Truth	79
"Nothing New Under the Sun"	81
Effect of this Belittling of the Truth	83
XI. Inspiration. Relation to the Primitive Life	87
Conditions Which Would Destroy Such a Power	92
XII. "Soul Nerves." Comparison with the Physical	97
Lost Efficiency in the Second Set of Powers	99
Misuse of Terms. Suggestions	102
Defects of Early Training and Memorizing	110
Some Deductions	116
XIII. Third Set of Powers. Comparison with the Others	119
Differences in the Agents	121
XIV. Subconsciousness. The Extent of the Soul	127
Relation of Subconsciousness to the Soul	131
Four States of the Subconsciousness	134
Duty to the Subconscious State	137
XV. Consciousness ; A Late Acquirement	140
Relation of Consciousness to Old Age	142
Change from the Subconscious to the Conscious State,	145
Relation of the Child's Vitality to Consciousness	149
XVI. Character of the Change from Subconscious to Conscious State	155
Argument for the Change Being in Rates of Motion	156
Resemblances Between Ether and Soul	159
The Need to Increase the Soul's Vitality	164
XVII. "Hearing One's Self Think." Meaning of this Power,	168
A Second Telegraphic System	170
Relation of this System to the Subconsciousness	172
XVIII. Dreaming	174
Character of the Agent in Dreaming	175
The Objective Effect	179
Search for the Cause of this Effect	180
Objective Effective in Hallucinations	184

CONTENTS

xiii

XIX. Memory. Its Two Capacities	186
An Attempt to Define Memory	188
The Objective Effect	193
XX. The Memory. Vitality	196
Further Corroboration of a Repeated Vibration	197
Failure of Memory with Age	200
Du Maurier's "Dreaming True"	201
XXI. The Sense of Direction and Time	205
The Reality of the Invisible	207
Strength of Soul or Muscle in Catalepsy?	209
XXII. The Fourth Set of Powers. Their Meanings	211
Reasons for Further Development of the Nerves	215
The Interest in the Marvelous	217
XXIII. Miracles. Meaning of the Term	220
A Definition of the Word Faith	223
Force, Independent of Material Agents	225
Comparison of Forces in Space and in the Body	228
Illustrations. Praying for Rain	229
Thought as a Force	232
XXIV. Force. Due to a Material or an Ethereal Agent?	234
Deductions	240
The Need for an Interest in Forces	242
Illogical Subdivisions of the Soul	243
XXV. Thought Force. (Meaning a result of actions or conditions of Soul)	247
Will power the Basis Only	250
Comparison with the Animal Soul	252
XXVI. Telepathy	256
Obstacles which Interfere with this Capacity	257
The Continuous Current	259
Use of the Motor Nerves in Speech	260
Relation of Telepathy to Epidemics	264

XXVII.	Hypnotism. "Getting Control"	267
	Comparison with "Implicit Obedience"	270
	Relation of Hypnotism to the Will	273
	Hypnotism to Allay Pain	275
XXVIII.	Visions and Astral Body	277
	The Astral Body not Soul	281
	The Soul as Discerned by Writers of Analytic Fiction	283
XXIX.	"Overwatching Angels." (Spiritualism)	288
	The Mission of Death	289
	The Soul's Dependence upon the Body	291
XXX.	Exercise for the Soul	295
	The Soul's Capacity for Managing Life	297
XXXI.	Exercise. Nature's Method	302
	Through Varieties of Work. Three Means	307
	Our National Defect	315
XXXII.	Exercise Through Sensory Nerves and the Arts	317
	The Character of this Exercise	320
XXXIII.	Exercise Through Motor Nerves and the Arts	327
	Distinctions in the Uses of the Arts	330
XXXIV.	Exercise of Soul Through Athletics	334
	Comparison of Interest in Athletics and Literature, 338	
XXXV.	Education Through Books Compared With Exercise of Soul	341
	Cramming	343
XXXVI.	Results from Exercise of the Soul	346
	Meaning of a "Change", Pessimism	347

A Practical Study of the Soul

CHAPTER I

MOTIVES FOR THE STUDY OF THE SOUL—DEFINITION OF THE SOUL—RELATION OF SOUL AND MIND

THERE are few greater needs to-day than a practical study of the Soul. There must be well defined laws governing its development, and the more complex our lives become, the more we need to understand these laws. The more, also, we need to scrutinize every institution which is dealing with the Soul without this understanding.

Such a study would need to be a practical, not a religious nor poetical one. I mean practical in the sense of being freed from all meaningless expressions and "glittering generalities"; in being based on natural laws—as far as discoverable—and in dealing with all practical needs. The knowledge to be sought, would be such as the intelligent athlete has of his body; a knowledge which would enable humanity to carry out a reasonable plan of living, without strewing the path of life with wrecks.

This would mean a stupendous undertaking, and I hear plainly the cry that it is impossible to learn more of the Soul, while in the body. But while there are many facts that can only be proved by death, if proved at all, there are many minor facts to be learned which are needed for the daily living.

A careful study then, cannot fail to bring results, if only in the nature of suggestions. These could be tested constantly, by individual experiences, and in this way, the sum of present knowledge would be increased. Surely, if as man believes, he has been permitted to know that Soul has lived forever, will live forever, and enters a condition of eternal bliss when it leaves the body, the minor facts so essential to success, may also be within our reach.

For each generation, there is required special interpretations of truth that shall be exactly suited to the newer problems which come with progress. What is truth for the savage, is not the class of truth needed for the more highly developed. What was all-sufficient for the first days of the race is not sufficient for to-day with its chaos of conflicting duties. Each generation has the right to demand something exactly suited to its needs.

Meantime, it must be remembered that no one can set bounds to what man is to discover excepting one who himself knows everything. But even if nothing were gained from such an investigation but reasonable suggestions, the search itself would be valuable. We are here, in this life, for the purpose of asking questions. It is a most healthful occupation. Even the old time discus-

sions of "How many angels could dance upon the point of a needle," might lessen the vapors of materialism.

The materialist is interested only in what he can see, hear, taste and smell: and yet innumerable unrecognized causes—forces—are interfering daily with his success. To control these forces, we must not only have the strength to grapple with them, but the ability to be conscious of their existence.

It is the Soul which sees and conquers; the Soul alone, of which we practically know nothing. (Of course, this is not meant for any assertion that the Soul *creates* its power to see and conquer.)

To investigate then, the latent capacities of this Ego and the ways to develop them should infuse a new interest in life; because every one is asking the eternal questions, "Why are we born?" "Whither are we going?" A practical study might even help to quell the pessimistic lament over lost ideals, every one of which we are entitled to attain if we *work* for it, and in the right way. It might also furnish a new motive in life for those who can no longer recognize the necessity of saving Souls from eternal damnation, nor find the newer one of "Right for right's sake" sufficient.

True, the older motives were wrought out through bitterest suffering in the youth of the race. They represent the travail of real thinking, under mighty difficulties. They have the sacredness of garments that have been worn by the dead. But even for this, they must not stand in the way of such living needs as they can no longer satisfy. A

4 A PRACTICAL STUDY OF THE SOUL

“Father” would not feed his grown children upon the “milk for babes.”

The fact that these older motives cannot satisfy, however, does not annul the necessity of seeking for satisfaction. The Soul is just as real an entity now, as when man's whole concern in life was to save it from the lake of fire. Its relation to a life to be lived without a physical body (which is what a future life means), is just as real a subject now as then.

We need now, just as was needed then, a *solution* of “the riddle of existence”; one that satisfies a higher ideal of divinity and that also satisfies the sense of justice, which is the most divine of all attributes. We need a solution which gives strength to continue the struggle of life in a courageous, dignified way, no matter what the obstacles.

Such a study could not be carried on as if the Soul were some material entity to be seen and handled with physical means. We should have to investigate, somewhat as the laws of science are studied, through the effects of their actions. The Soul can be studied in the same way, through its various actions and capacities.

I do not mean by this that we should learn “The truth, the whole truth, and nothing but the truth.” But we should learn enough of the truth to meet some of to-day's most pressing needs.

One advantage in making such a study is that each could test for himself. Every one has a Soul, which is constantly manifesting itself, in every physical and mental act. Even ten minutes a day,

spent in visiting one's own self, and taking notes, would prove interesting and valuable.

It is not necessary to succumb to that nightmare, the dangers of introspection in this study, if a little judgment and courage are brought to bear. A human Soul is a very wonderful entity; but its wonders are duplicated in every other soul. There is no excuse then for egotism, especially as we did not create the wonders. Also, this Soul is a fearful thing; but it becomes much more fearful, if not understood in its present stage of development. Standing face to face with the Soul itself cannot be equal to the tragedies which may result from ignorance of the simplest laws which control its development.

DEFINITION OF THE SOUL

Soul is that mysterious entity which makes the difference between the living and the dead body. As there remains no longer any action, thought, emotion after this mysterious entity has departed, it is most reasonable to assume that Soul is the origin of these thoughts, acts and emotions.

This is quite as reasonable as relegating them to the brain action alone. As one theory can come quite as near being proved as the other it is considered in this work that in studying these effects we are studying Soul.

Of course, this means that the deductions arrived at are not meant for dogmatic assertions. All that is claimed for these deductions is their reasonableness.

6 A PRACTICAL STUDY OF THE SOUL

RELATION OF SOUL AND MIND

Also, this means that mind and Soul are not regarded as different entities, in this investigation. As we have not the slightest proof that the distinction usually made, exists between mind and Soul, it is a mistake to assume it. The theory has already done untold harm. Among other results, it has placed the development of the Soul and mind into separate institutions, neither of which is considered responsible to the other. It has also crystallized into the belief that Soul can be "good" no matter how weak and ignorant; and that mind can be "intelligent" no matter how degraded its tastes and ideals. This has lowered the conception of both goodness and intelligence and has removed the only available standard for perfection in these two characteristics.

This is unfortunate; because at its best, our highest ideal of "goodness" must be infinitely below the true one, in breadth, as well as in quality. (It is not an assured fact that the mission of a Christ has been *completely* interpreted by humanity. A divine mission must always contain further meanings to be discovered.)

In this investigation then, the mind is considered simply as the degree of the Soul's development; it is supposed to bear the same relation to the Soul that health, strength or gracefulness bears to the body. The mind then, would be something to be gained and lost and regained, according to existing conditions; but in either case, the conditions would most intimately concern the Soul.

True, this is only a supposition ; but so is the belief that mind and Soul are separate entities, only a supposition ; and there is nothing to support it.

A different point of view then, is desirable. Each point of view is a window through which one catches a glimpse of the limitless truth. If the deductions from these glimpses are untenable the fact will be presently demonstrated.

We can then go back and begin over again. This is a slow way, but the only sure one in seeking the truth. Each step we take is one more in an endless stairway. Even in taking it, the last stair, which seemed so based on the eternal verities, may fall away into the nothingness of untruth ; but it has at least served the purpose of getting us up higher, where we could discover that it was untrue. Only by moving onward do we ever discover those natural laws which prove our present opinions to be true or false. Each new step brings us to firmer ground. We find ourselves humbler ; and we do not find that refuge of inelastic opinions which remove all necessity for further thinking. But we do find what enables us to manage life with greater success.

Since Soul is undeniably the moving power of the body and since these two are the only means we possess for making a success of this life, an understanding of Soul as well as body must lead to this success ; and in the broadest sense, not in the conventional meaning of this term.

CHAPTER II

METHOD OF PRESENTING RESULTS OF THE STUDY OF THE SOUL—USE OF THE TERM GOD—OUTLINE OF RESULTS TO WHICH THIS STUDY WILL LEAD

THERE are several ways in which the results of this investigation could have been presented. The method finally selected differs greatly from the blind search which marked the years of the investigation itself.

As a basis, I have taken three of humanity's most commonly accepted beliefs, *assumed* them to be proven, and carried them down step by step, to what would appear to be the logical results.

These beliefs are :

I. That the human Soul is a "finer body," having certain correspondences to the physical body. That it possesses "soul nerves," for instance.

II. That this Soul has lived forever.

III. That it will continue to live forever, in a conscious and active existence.¹

The deductions then, are based on a big *if*. *If* the Soul be a finer body which has lived forever, and will live forever, and which corresponds in any particulars to the physical one, then certain results would follow.

¹This use of these beliefs must not be taken as a statement of personal convictions, or as an effort to prove the premises. This is a study of Soul, not of tenets.

The deductions were never reached in this way, however; and often they deserve more recognition than this method permits. They are the suggestions gained through a long and arduous search for a key to unlock a door. These glimpses seemed of value; and this method of weaving them into a system, appeared the best.

It seems hardly necessary to say, in a subject so endless as this must be, that the study lays no claim to being complete. Many clues, indeed, could only be followed out by specialists. In many places, the investigation could go no further than a question, which it is hoped some one will answer. They are practical questions and need answers.

They are questions also, which I think would never have been aroused through taking either the religious or the poetic point of view.

USE OF THE TERM GOD

Throughout the work, as far as possible, I have used the terms "great Force" or great Source instead of the word God. This is done for several reasons. First, the *name* of this uncomprehended power is the least of all the many things which we need to know. It is the nature, the meaning, the will of this Being with which we need to concern ourselves; and it is my wish to emphasize the *power*—among the other attributes—rather than the wisdom or the mercy. Again, all who have used this term, God, have not used it wisely or intelligently. Many most degrading human characteristics that all should deplore, have been asso-

10 A PRACTICAL STUDY OF THE SOUL

ciated with the name, and these, it is often necessary to criticise.¹

Meantime, there should be some common ground, where all classes of intelligence could meet and be interested; there should be some Name that would suggest attributes, and yet that does not interfere with any preconceived conceptions (which do honor to the idea of omnipotence). The term great Force could serve this purpose, and offend no one. Both the most skeptical and the most believing mind must acknowledge that there exists a mighty force which man did not create, cannot control, and is not responsible for. And yet, the idea need not shut out the most intimate conception of a personal God.

I have avoided also, the use of the words "spirit" and "spiritual" as far as possible. The substitute, *ethereal*, is most unsatisfactory; but the other words have come to have so many meanings that they are not available for this purpose. It is the words that are discarded, however, not the fundamental idea for which they stand. In fact, it is because there is so much of the unseen universe, in the shape of abstract truths and ideas, which the word "spiritual" does not cover, that the use of other terms becomes necessary.

This study is made first-hand, from the Soul itself.

¹ It is the opinions that need criticism, and man's convictions about God are not God Himself. It seems absurd to make this statement. But there are those who think that to criticise their conceptions of divinity, is to criticise divinity also.

There may be many criticisms of finite convictions throughout the work, but not one of divinity.

Like all theories, it has its full share of errors, unrecognized by its author; but in studying from the deductions of others, one is only adding one's own errors to those already advanced.

It is the same, indeed, as looking through two pairs of smoked glasses, instead of the unavoidable one pair, and is a wasteful and often pernicious method. Truth is for all to study, first-hand. Any one who looks long and steadily into the infinite domain and besieges it with incessant questions, will find something of their very own in discoveries, to contribute to the general fund. "There is nothing new under the sun" does not mean that there is nothing new for man to discover. Alas, for the nearsighted eyes that think so! As for the human Souls to be studied, even the poorest one has depths which no finite mind can fathom. It is the work of the only "Creator," and therefore more worthy of attention than the greatest work done by man himself.

OUTLINE OF RESULTS TO WHICH THIS STUDY WILL LEAD

The study will begin with the Ego's present life; but as it progresses, it will be evident that this Soul has much to tell to listening ears, about the past from which it came and the future to which it is going.

Down these endless, misty vistas one sees slowly forming and demanding attention, such subjects and questions as the following:

12 A PRACTICAL STUDY OF THE SOUL

I. The way in which the Ego gains its knowledge, growth and exercise.

II. The reason why it unites with matter, for the brief period we call life, and leaves it in the tragedy we call death.

III. The subtle something which keeps Soul and body together; a something so hard to break at times, so terribly easy at others.

IV. The reason why it seems unable to unite a second time with matter, at least in a form to be recognized.

V. In what condition this Soul has been through all the æons of time (if it has lived forever) and from which it comes at birth still so ignorant and unconscious.

Indeed the entire subject of the Soul's relation to matter seems to offer itself for study, if it is only considered by means of the many powers, capacities, which the Ego undoubtedly possesses.

As stated, the Ego will be studied by means of these powers, which all souls possess in common and which are being constantly exhibited. Not that there will be any attempt to present all of these powers, or to give in detail those which are selected. Many chapters could be devoted to each; but it seemed necessary first to get a comprehensive, rather than a detailed view of the Soul while connected with the body. This would simplify a closer study and add to its interest.

CHAPTER III

THE POWERS OF THE EGO

THERE are four classes of powers through which this study is to be presented. The four will be given together to show at once the ground that is to be covered. Certain selections are made for each list. There is no attempt to consider all the powers since there are too many to select from.

While these powers are familiar to every one, I think they have not heretofore been grouped in this way or used to make a study of the Soul. In reading the lists, two facts will be apparent.

I. Each of the four sets represents the Soul in the act of receiving impressions or of willing actions. In the physical body, both these states of receiving and willing, imply the presence of nerves.

II. The first set of powers will be seen to be due entirely to the presence of nerves, sensory and motor ; one enabling the Soul to receive impressions of all kinds, as the sensory nerves do. The other enabling the Soul to will or command muscular actions of all kinds, as the motor nerves are constantly doing.

These two facts have caused me to give to the two divisions, into which each set of powers divides itself, the names sensory and motor powers. This naming is very clumsy ; but these are the

14 A PRACTICAL STUDY OF THE SOUL

scientific terms in use for the two sets of nerves themselves, and it seems best to use the same ones in defining the effect of these nerves. The relation of the Ego to its nervous system is one of the most wonderful facts in existence, as I think the study of the four sets of powers will demonstrate. Being a vast subject, it is most necessary not to complicate it by the introduction of new terms.

The fourth set of these powers consists of a group which have, as a rule, not been proved to exist, though humanity has been insisting upon their existence, without proof, since intelligence awakened in the Soul. For this reason, I have named this fourth group, the claimed powers. There will be no attempt whatever, to prove the existence of the claims. They were not even in mind when the investigation was begun. But there proves to be many interesting things to be said about them after making a study of the three sets which undoubtedly do exist.

There is no claim for scientific exactness in the making of the divisions. This can come when there is something more to offer for their existence, than the fact that they are very reasonable. There is an attempt at system, but some of the powers belong on both sides, and there are various other exceptions that would take too much time and space to explain at this stage. The subject is immense and requires at first a bird's eye view only. These various powers are to be scrutinized in order to discover what they seem to be telling about the human Soul, its needs and the character of its further development. Naturally, the more ground such a study covers, the

more chance for mistaken deductions to correct each other.

LISTS

OF POWERS

FIRST SET

Sensory

Seeing.
Hearing.
Smelling.
Tasting.
Feeling.

Motor

The power to control the muscles in any physical act. That is, the will power, exercised upon the organs and muscles of the body.

SECOND SET

Sensory

Inspiration, Imagination.
Conscience, "The still small voice."
Appreciation of the abstract, such as ideas, laws of nature, mind, ethics.
Sense of Time, Rhythm, Tone.
The emotions and sentiments.

Motor

Will power as shown :
I. In controlling one's soul in anger, fear, indolence.
II. In such acts as analyzing, classifying, getting "a bird's eye view," etc.
III. Keeping one's mental balance in unaccustomed situations.
IV. Control under temptation.
Thinking.
Expression.

THIRD SET

Sensory

Subconsciousness.
"Hearing one's self think."
Dreaming.
Hallucinations.

Motor

Consciousness.
Memory.
Catalepsy.
Playing by ear.

Sense of direction, space, distance.

FOURTH SET

<i>Claimed Powers</i>		
<i>Sensory</i>		<i>Motor</i>
Visions.		Miracles.
Astral Body.		Hypnotism. Mind Cures.
	Telepathy.	
Composition in Literature.		Spiritualism.

The differences between these powers can be stated in still another way. The first set shows the Soul's relation to the material universe and the control of its own body. The second set shows its relation to the universe of ideas and laws—the abstract; and the control of its own self. The third shows the relation of the Soul to itself, and its control of self under unusual circumstances. The fourth shows its relation to other Souls, both embodied and disembodied, and its control of other Souls and of the material universe.

In presenting the deductions which follow, I have tried to keep in closest contact with known scientific laws and the facts or experiences of life. The subject is an immense one, however, and often it has been necessary to refer to certain other facts or convictions without any attempt to convince, or even explain. This seemed necessary in order to condense the present life of the Soul in one volume and in order to avoid distracting the attention (by too much detail) from the one point of the Soul's relation to this nervous system.

Through this relation, I hope to demonstrate—First, that if Soul be “a finer body” it needs

exercise of every capacity, as the physical body needs exercise of every muscle.

Second. That education—religious and secular—is not furnishing this exercise, excepting incidentally.

Third. That this exercise is to be gained, at first, only through the nervous system, which seems furnished expressly for this purpose.

Fourth. That this fact has not been recognized because the religionist emphasizes only the one characteristic of Divinity—the mercy and love. And yet there is a trinity of characteristics, and the wisdom and power are as much needed in the human Soul, as the mercy and love, if the “brotherhood of man” is ever to be realized.

CHAPTER IV

SOUL'S RELATION TO THE NERVOUS SYSTEM—
SOUL'S RELATION TO THE MATERIAL UNIVERSE
—NEED FOR CARE IN TREATING SUCH SUBJECTS
—EVOLUTION OF THE NERVOUS SYSTEM.

ON account of this apparently close relation between these powers of Soul and the nerves, a few words about the nervous system in this connection will be necessary. Otherwise, the full significance of what is to be learned about the soul will not appear. It would be interesting, indeed, to follow this intimate relation between Soul and this system, down to its last detail; but space forbids. This very short review of the nervous system, is not a pathological one. The system is to be considered simply in its relation to the Soul. This relation includes not only what these nerves reveal about the Ego, but what they do for it; that is, that they are in the nature of a gymnasium.

Important as the physician's point of view is, it deals with these nerves only in their relation to the body. Their relation to the Soul should create a more dignified and intelligent interest in them, than exists with many, at present.

Science tells us the functions of these two sets of nerves. The sensory bring us knowledge of the material world around us by enabling us to

see the sights, hear the sounds, smell the perfumes and taste and feel the flavors and consistencies of the various entities which make up this world. The motor nerves carry to the muscles and organs of the body, those commands which result in every action performed and every function carried on.

We are told also that these nerves have their ending—if sensory—and their beginning—if motor—in the brain; but we are told also, that the brain is only an enlargement of these nerves, and of the same nature.

Of course, it would be impossible to prove that it was the *Soul*, instead of brain or mind, which received these impressions and sent down these commands; but we have as much proof for this as for any other theory, and the others have stood like a blank wall between man and many interesting possibilities. A change of view then, even if only temporary, must have some value.

Any thought about nerves which does not go clear back to the Soul, may be an incomplete, if not an erroneous thought, though it may have a certain amount of working power. It is considered in this work then, that it is the Soul which is connected with the universe without and with its own body, by the nerves. That is, the Soul waits, like a telegraphic operator, behind the two brains, and controls these two subtle lines of wire, the sensory and motor nerves. Here, it is receiving and sending messages, without cessation, as long as life lasts. Respiration and the heart action depend upon the issuing of these commands. The only

possible rest for the Soul then, must be snatched between the acts of inhaling and exhaling, and between the diastole and systole of the heart.

(This one suggestion of the Ego's untiring endurance should arouse some curiosity over the constant cry for *rest* going up from humanity. Sometimes it seems to be the dominant note of life: and yet, life seems meant for action, not rest. What then is the matter?)

SOUL'S RELATION TO THE MATERIAL UNIVERSE

This telegraphic system, of which Soul is the centre, extends on the sensory side, into the universe of space. This extension is accomplished by means of that mysterious agent, the ether. Every one is familiar with the action of the ether, and its results; but completeness requires a slight sketch of its action in connection with this study.

Science has described the ether as a tenuous, elastic something which fills all space, and is in intimate connection with nerves and Soul. This ether is in a condition of constant, tremulous motion in the shape of ripples, wavelets, undulations; trillions of them to the second. These demand of nerves a corresponding motion of every conceivable degree of swiftness, shortness and intensity. Within this mysterious entity lie all the heavenly bodies, among them, our own little earth, like a moving island in a mighty ocean. Upon this earth and everything upon its surface, beat constantly these multitudinous waves. Man has named these undulations vibrations, and discovered the effects of many of them.

These vibrations are communicated incessantly to all other substances elastic enough to receive them. The physical nerves are of this character; they are able therefore, to pass this mode of motion on to the Soul. This motion, passed on to the Soul, creates within it the sensations of light, color, form—all the impressions by which we recognize the existence of a material world. (When the atmosphere is involved, the sensation of sound results also.¹)

Each phase of the impressions coming through the sensory nerves, has its own exact rate of vibration; exact in length of the wave, in intensity, and exact to the fraction of a second in the time given to a definite number of undulations: as these vibrations amount to trillions in a second and are often of inconceivable shortness, the exactness with which the nerves must respond, in order to see and hear correctly, is a marvel.

It is the *effect* of these vibrations upon the brain (Soul) which gives the sensations of the senses. That is, there is no sight or sound in space, as the words are used to express the effect in the soul. There *is* a cause for these vibrations however; but between these causes and the optic and auditory nerves there is nothing but a silent and invisible mode of motion. In this connection, two points must be alluded to and handled with great discrimination. First, the fact that the scientist assumes that these sensations end in the brain. Second, the

¹ It would be interesting and significant to discover that sound was also due to the ether, the atmosphere being only an assistant, as the audiphone and telephone are assistants.

22 A PRACTICAL STUDY OF THE SOUL

disposition of others to assume that there is no cause in space for the sensations of light, form, sound, etc.

NEED FOR CARE IN TREATING SUCH SUBJECTS

I. Every one knows that the phenomena of seeing and hearing are considered to be only effects, existing within the brain and resulting from the ether vibrations. That is, if there were no human, animal or insect brain to experience these effects, there would be no seeing or hearing. I ask the reader to consider for the present that the brain only assists in carrying the vibrations, and that the effects are in the Soul, for the following reason.

It must be acknowledged that the moment the Soul leaves the body, all seeing and hearing *that would be due to brain action* must cease, though brain and nerves are still present, and may, for the moment be intact. Ether vibrations are also getting in their work, just as before the Soul left the body. If it was not the Soul then that was receiving these vibrations before death, and was seeing and hearing, why should it be assumed that it can see and hear after death?

The scientific student may not be interested in the Soul in this connection; but he would not care to be asserting that a disembodied Soul could not see and hear, because no longer connected with physical nerves. It may not be able to; but it will not hasten discovery to assert that even in the body, it is not Soul which receives the ether vibrations that cause the phenomena of the senses.

II. To realize all that Soul may be gaining from this mysterious association with the ether, one must make the laws said to govern the action of the senses, a habit of thought. In doing this, however, one must have also the trained reasoning powers that can make fine distinctions, and avoid misconceptions of their meaning.

There is a vast difference between asserting that there is no sight nor sound in space, as we understand these sensations and that there is no material world in space to cause these sensations which we are so sure exist (in the Soul). The senses are our only means for discovering the facts of the material existence. They must have been created by the great Force, and created for some good, not evil purpose.

The assertion then that their impressions are of no more value than dreams, must wait for proof; and this proof will have to be based upon the evidence of the very senses that are being denied.

The metaphysicians who first gave voice to this assertion that there was no material world, were thinkers and had wrestled conscientiously with the subject. There was then some excuse for their failing to see that the absence of certain *effects* in space did not mean the absence of a *cause* for the same effects in the Soul. It is a very different affair, however, when those who know nothing of scientific laws, assert that a cause is absent. At present, it will be well to let this cause stand for what it seems to be, the material world without.

This question is really one for another century,

when many others, nearer home, have been settled. To make it the basis of any theory to-day, is only to increase the unavoidable chaos in which thinking exists at present. One must make all allowances for untrained sensory nerves and for the hopeless bias of personal prejudices and innumerable bad habits; but these sensory nerves must for the present be considered as the only wires connecting Soul with its environment.

This is why it is so necessary to understand and to consider practically, the meaning and intention of the Ego's intimate relation, during this life, with its physical body and nerves. Without this practical consideration, many important glimpses of the meaning and consequences of this relation would be lost.

We have thought that the mission of this nervous system was to enable man to recognize the existence and character of the material world, and to make use of the muscles in attaining the pleasures and accomplishing the duties of life. But a close study of the relation of this system to Soul—not brain—suggests this theory that these nerves are furnished as a part of the Soul's gymnasium. The other uses seem to be details of less importance than this exercise.

EVOLUTION OF THE NERVOUS SYSTEM

The theory of evolution adds to the reasonableness of this idea. This theory makes plain that in the beginning of life upon this earth, there was no appreciable nervous system. Life began in cells of

protoplasm of the simplest construction, and as the complexity of the body increased, so in some marvellous manner the nervous system increased in size and efficiency also.

Did the Soul, imprisoned in the material cells, and longing to communicate with the world without, beat with restless, insistent action against the fleshly walls? Did the force engendered gradually create subtle lines of change in this flesh, by which at last a nerve resulted? Or did the existing universe without beating in ether vibrations always upon the body, create this nerve fibre? Or was it both forces of Soul and ether combined?

The sensory nerve once created, would arouse the Soul to action and the motor nerves would result as a natural effect of this instinct for action. The sensory nerves must have continued their development through centuries of existence, with no influence, but the ether and the material environment. Then man came, and gradually began to add the effect of other influences of every description.

This mere sketch of the evolution of this system, suggests two thoughts; the gradual effect of this system in developing the Soul, and the reasonable possibility that this evolution of the system is not at an end.

The study of the four sets of powers proves the existence of many latent capacities seemingly due to sensory nerves and not yet understood. It would seem then that these nerves should be given intelligent care through *exercise* in order to perfect any further carrying power they may possess.

After the facility in vibration to which nerves have attained, there should be no fear of a further development, provided it was carried on judiciously; but in this connection it will be interesting to read the following extract.

Commenting on the common causes of nervous disorders, Prof. W. H. Thomson says: "The message of modern science about the nervous system is more hopeful than ever. It tells us that the nervous system has a greater store of reserve vitality than all the other bodily systems put together. It is the only texture that is found not to have lost weight after death by starvation, as well as after death by any cause. It is also the last to grow old."

The combination of these nerves and the mysterious ether makes a subject for study that is of absorbing interest, because it underlies one of the Soul's most important capacities; that is, its ability to discern whatever it is necessary for it to know.

The scientist stops with this statement of the ether's omnipresence, its elasticity and its sensitiveness, and the impressions of the senses which result. This is all that science needs for a working basis in the material domain. The results which follow on this plane, keep the scientific seeker too absorbed to have curiosity in any other direction.

But there is another plane besides the material one; there are other needs besides the material needs; there are questions to be answered, even in managing the everyday affairs of life, which the material world cannot answer. The more humanity develops, the more insistent these questions become;

and many reasonable answers will be found through a patient study of this Soul and all that influences it, through the sensory nerves. By considering the Soul's relation to these nerves, and the possibility that it may need exercise, the answers will prove still more logical. The first set of powers is responsible for this suggestion of exercise.

CHAPTER V

FIRST SET OF POWERS

THE SOUL'S EXERCISE—EXERCISE THROUGH THE SENSORY NERVES—CHARACTERISTICS OF THE FIVE SENSES

THE habit of calling the Soul a finer body, would of itself necessitate giving some attention to the subject of exercise and a gymnasium. It will be difficult to find a point of departure here, however, since the premises in the argument are not proved, and not even subjects of interest. For instance, it would not be possible to prove that the Ego needed exercise, or was receiving it through the nervous system; even the reasonableness of the idea may be hard to demonstrate, until all the four sets of powers have been studied—if then. Fortunately, however, all acknowledge that the human soul grows, develops, though the method and means are far from receiving the scientific attention which would be due to "a finer body." This growth of the Soul then, though not a matter of general interest will serve to introduce the subject of exercise.

With many, this growth of the Soul is looked upon as an increase in size, as with the body. But about this increase in size, there is at present nothing to be said. We have no data from which to reason. Growth of the Soul, however, does mean

increase in discerning and appreciation, and in the capacity to perform all that may be required of it in any situation. A Soul cannot be said to be growing when this increase in both directions is not going on.

Naturally then, to understand and assist in this act of growing, one must first make a study of the various capacities which Soul possesses; and the study must be made as the gymnast studies the muscles of the body. Imagine a gymnast evolving exercises for muscles he thought ought to exist, instead of knowing those which do exist and need his care.

The methods to be used in forwarding the growth of the Soul must be most important; but the methods cannot be decided, until all the capacities have been discovered and understood. I think it must be acknowledged, that as a rule, neither the educator nor religionist seeks for the capacities to be cultivated in the Soul, as the gymnast studies muscles.

As the very name capacity suggests exercise, and as the Ego certainly has capacities, the training of these should arouse general interest. Even those who evade exercise of the physical body, do not deny that it has value. All are familiar with the physique of those who evade all exercise, either through necessity or choice, and who lumber through life with barely enough ability to meet the simplest needs. But if one looks closely it is easy to detect many a Soul in the same condition; easy to see that it lumbers through every difficult

experience and situation it is called upon to meet in the problems of life, because humanity is not taught that Soul must be exercised.

But the blame lies with those in control, wherever they fail to exercise the Ego's capacity to discern the conditions surrounding it and its strength to control them. These are the two capacities which are being cultivated through sensory and motor nerves. In this chapter, the capacity to be gained through the sensory nerves will be considered.

Where these capacities have happened to be judiciously cultivated a certain fine-grained condition is revealed in any condition of responsibility. This is especially revealed where one cannot depend upon conventional lines of action, but must meet issues that require original planning. This ability should be the rule to-day, instead of the exception. But this rare degree of capacity is too often laid to inheritance if not to chance, as genius is considered of supernatural origin. There is no question then as to why the capacity is not being generally created.

Even where the capacity is inherited, it was first *created* by some ancestor, though with no consciousness of what he was doing probably. The fortunate combination of circumstances which made it possible to create this capacity to discern and control all situations, can be reproduced in any generation, if the conditions are understood; but it might be necessary to go much farther back along the ancestral line, in order to understand, than is realized.

It is customary to attribute this development of

the Ego, mainly to book education, not to exercise, because few stop to remind themselves that the race had to reach a certain stage of development without books, before it became intelligent enough to make them. Books then are not the origin of intelligence, but the result.

For ages during the childhood of the race, there existed no means for the growth of this Ego but the material universe around it and the nerves which connected it with this universe and its own body. And yet, this development went steadily on from the first appearance of the cells of protoplasm, with these means alone. There must be some quality in this development then, which books cannot supply. If this quality is not recognized and provided for, if books are expected to do all the work, accomplished through sensory and motor nerves, the race must retrograde to that extent.

EXERCISE THROUGH THE SENSORY NERVES

Whatever may be the value of the book education, it must have a different effect from that which the soul receives in responding to trillions of undulations a second from the incessant action of the ether. Wherever educational methods interfere with this exercise which Nature began with, and the deficiency is not made up by the exigencies of living, the Ego must be losing a most valuable part of its training.

Recall the number of undulations a second the Soul must be able to receive, in sensing color, and compare the effect with any to be gained through

books. The ether vibrations for the color red are four hundred and ninety odd trillions a second, and this is the lowest rate. But Soul is responding in some way to this marvellous action whenever it looks at color.

Also, not only must the Soul respond to this exact number of undulations a second, but the waves must be of exactly a certain length; forty thousand waves to an inch, for the color red, and these are the longest. But color is only one of the multitude of impressions coming always to the Soul through the nerves. Imagine the nerves and the Soul adjusting themselves to such conditions for twelve hours out of the twenty-four and ask if they are not getting exercise of a kind to be found in no other way.

Again, all know that the shorter and swifter the undulations into which the atmosphere is being shaken, the higher the tone which is singing its way through the Soul. But is not this Soul being exercised when it responds to over four thousand undulations a second in perceiving the highest tone, to which it is able to vibrate (though some insects and animals can do no more)?

Slower and longer waves of the ether produce heat, and when whipped into greater activity, become light and electricity, producing corresponding sensations in the Soul when it is able to respond exactly through the sensory nerves. There are then three different characteristics in these ether undulations to which the Soul must be able to respond exactly. These are length, swiftness and

intensity ; and each must make a marked difference in the effect they produce.

There must come from this constant response to these many undulations a something in the nature of facility, efficiency, in the Soul that cannot be attained through books alone. These incessant messages from the ether, are really of the nature of a mechanical action upon the soul and must be considered as a factor in its development. The facility gained by responding to these undulations, may be of the nature of refining the Soul ; not in the sense too often given to this word, but in the sense of removing all awkwardness and clumsiness of action.

A glance at the second half of the second powers, will show the actions of the Soul which need to be freed from all awkwardness and clumsiness. It must be acknowledged, that a most elaborate book education sometimes fails to remove such defects from these actions, if indeed it always brings them into play.

One reason why book education cannot invariably remove this natural awkwardness of the Soul in its special work, is because there is nothing in books to furnish this mechanical exercise of the nerves. Ideas, with which books deal, cannot furnish this kind of exercise ; and yet the facility of the nerves and Soul gained through ether vibrations, seems indispensable as a preparation for becoming cognizant of things less material.

Exercise of course implies motion of some kind. While a "finer body" may not necessarily require

motion or exercise as the physical body does, the assumed correspondence between the two makes it necessary to consider this possibility. In doing so, many characteristics of the Ego become evident, that might not have been understood from other points of view.

At present, we know of no class of motion which seems associated with the human Soul, but that communicated from the ether vibrations. That the Soul responds in some way to this motion, is demonstrated by the fact that it sees and hears.

It cannot be proved that this response of the Ego is in the nature of a motion, a vibration, but again it is a most reasonable assumption. Even a dense piece of metal permits of response to a vibration: it would be impossible, however, for the metal to be shaken into the multitude of motions declared possible in the ether. This would seem to indicate that the *more* ethereal an entity, the more instead of the less it is able to respond to mechanical action.

Finally, any action of a mechanical nature, not performed by a machine requires continued exercise to make it more perfect, and the sensory nerves seem to be furnishing this exercise to the Ego.

This may seem like attributing a material consistency to the Soul, but we have really no knowledge that would make this idea inadmissible. We call the Soul "spirit"; but who knows what is meant by the term?

A mechanical action in the Soul seems incongruous, because it is assumed that Soul is something

so entirely different from matter, that it cannot have a characteristic in common. No one *knows* however that there is really any dividing line between Soul and matter, except, perhaps such a one as exists between ice and vapor.

As matter was not created by the devil, but by the same cause which created "spirit," there will be nothing irreverent in assuming that the Soul is capable of this mechanical action which is passed on from the ether by the sensory nerves.

Science asserts that such defects as color blindness, are due to the absence of this mechanical facility in the sensory nerves. Unless these nerves are able to respond to exactly the number of trillions of undulations of exactly the right length, which mean red, the right color will not be seen.

But we have really no right whatever to assume that it is the nerves only which are at fault. This would imply a great difference in the elasticity of nerves, or an impossible difference in the elements which compose the keenest and the dullest ones.

This means that the defects may be in the Soul, instead of in the nerves. I do not know whether the physician has experimented with nerves to discover whether the incapable ones are made of different material from the most highly developed ones; but it does not seem reasonable that they should be.

The various combinations of the elements obey certain fixed laws. It would seem then that there

would be very little difference in the elements composing the nerves in human bodies, while we must expect that in Souls themselves, there must be infinite differences. This is the case in all recognized capacities of the Ego. Why not then in the Ego's capacity to receive exact impressions from the ether undulations?

It is the custom with many to assume that Soul is something which can have no imperfections; that when death has removed this body, it will then possess all the capacities needed for living a disembodied life; that when these imperfect nerves are removed Soul shall see and hear, with a vividness utterly impossible to it at present.

The idea is a most illogical one, and has also no foundation. It is one of the unseen, intangible influences which are standing like impregnable walls, in the way of progress, and which the intelligence of to-day needs to be assailing.

Soul is often most defective in its capacity to sense, truth, duty, responsibility. This means an inability to get clear impressions. When one is unable to get clear impressions of material objects, this also may be a defect of the Soul, as well as of the nerves.

There are many defects of this last class besides color blindness, but they are not subjected to the same business test and receive less notice. They all indicate the Soul's inability to respond to the required rate and length of vibration in the ether. The remedy for this would seem to lie in going through this defective act of responding until the

art was acquired. This is what would be done to remove any awkwardness in accomplishing a difficult athletic feat.

This subject of exercise for the Soul is really a most practical one. The material universe, through the ether and nerve action, furnish one class of this exercise and the Soul's body the other. The sensory nerves are bringing these vibrations to the Soul every moment of its waking hours, if not interfered with. These messages from the universe without, begin with the infant's first contact with matter and continue through life, though too often, with constantly lessening opportunity. If these vibrations then, be in the nature of exercise for the Soul, how mighty must be the effect.¹

CHARACTERISTICS OF THE FIVE SENSES

This will necessitate a few words about these senses since their efficiency may be really one measure of the development of the Soul. They are also in the nature of windows through which the soul looks out upon the material universe. To keep one window open to the exclusion of all the rest, then, might be a double misfortune.

¹ It must be understood that these terms ether and vibration are merely human attempts to represent a great and mysterious condition the importance of which cannot be grasped at present. The word *vibration* like the word spiritual has been sadly abused through injudicious handling ; it must be used, however, because it stands for the ether and nerve action, and is more generally known than other terms. I apologize in advance for the number of times it will have to appear. Without doubt the time is coming when science will seek a word better suited to this mysterious action of the ether.

If this one window should be the sense of taste, which at its best must have less educational value than the others, the result may be most serious. Too often, this sense shuts and hermetically seals all the other windows and the Soul lives in a darkness too intense to reveal its misery to itself. Without doubt, in the beginning of the race's development, this sense of taste, combined with hunger was most essential as a means for putting the Soul into action. It is still a most necessary influence among primitive grades of character. There will always be some who cannot be driven or coaxed to action excepting through hunger or the gratification of the palate.

This grade has its place. The race and the individual must creep before it can walk, and better creep from a lower motive than not to creep at all. But it is a great pity when those who have reached the ability to rise above this motive, fail to discover that there are still higher appreciations.

There must exist latent in every human Soul, the ability to enjoy and to appreciate every beautiful or valuable influence which can come to it through all the senses. The farther one has advanced beyond the animal stage then, the more highly developed will be this ability and the more it will need to be fed. The supremacy often accorded to the sense of taste, must be always stifling the Soul's awful cry of starvation. It is this starvation, which is the cause of the greatest part of the physical, mental and moral degeneracy of to-day.

Of course, this sense of taste is not meant to be

suppressed, entirely. The gourmet, with his fine distinctions as to flavors, would be doing exactly right, if in conjunction with this, he strove to be equally sensitive to all the other messages the ether can bring to the Soul, through the other senses. But at this stage of life, however highly developed the sense of taste may be, it should be the least in evidence of all.

It should strive also to be a cosmopolitan taste, able to appreciate all things, instead of being narrowed to a few sensations, which make life miserable if they are not gratified. All the stringent rules for niceties of table manners, for table decoration and serving, with the strict and elaborate laws for combinations in partaking or preparing, are but the Soul's instinctive effort to lift this taste as far above the animal stage as possible.

The senses of taste, touch and smell, were evidently mainly intended for sentinels at the door of life. This union of Soul with matter must have been a most important affair, since such provision was made to protect it. Indeed, the importance of the Soul's association with the material world is suggested by the fact that the sense of taste is the only one which cannot ignore the sensation of hunger.

In this sense, hunger is present, without having been cultivated. In all the other senses, especially the higher ones, it must first be elaborately cultivated, by action of optic and auditory nerves. There is a grade of humanity which can live this life contentedly without books, music, pictures,

beauty, the thousand and one exquisite effects of nature, and feel no discomfort whatever.

But this reveals plainly the condition of the Soul itself ; that it has developed but a little way beyond the animal stage, since, as is the case with the animals, there is no suffering in this state which would be one of starvation to the highly developed Ego. But the blame never lies with these whose tastes have not been developed. It lies with those who undertake the charge of the Soul, in any direction without understanding the laws which control its growth, through this nervous system.

Since these wonderful conditions can only reach the Soul through these sensory nerves, it should be evident, that they need the most discriminating care. But this care must include something more than is required by the physician in his special capacity. Naturally, he is not considering these nerves as telegraph wires between the Soul and the material world.

Meantime, the Soul itself is in the hands of the educator, who calls it a mind, and of the religionist who calls it spirit and who fails to consider its practical needs. It must be then, that many things are to be added and subtracted from the methods of these guardians of the Ego.

The forces of life, seen and unseen, material and ethereal, are without number, yet they are all meant to be recognized and conquered. But we conquer through strength, and strength is gained through exercise.

CHAPTER VI

FIRST POWERS

SOUL'S EXERCISE—MOTOR NERVES—EVOLUTION THROUGH EXERCISE OF THE SOUL

THE idea that the material universe and the ether should contribute to the exercise of the Soul through sensory nerves, may not seem incongruous. That might almost become a subject for poetical treatment: but I am afraid there may be many objections to considering the body and motor nerves a part of the gymnasium prepared for this ethereal being.

The feeling will be due partly to the illogical contempt for this body, which has been deliberately fostered and to the undoubted degradation of what should be the ideal, which has followed. Even the Greek mind may not have been able to imagine all the perfections this body may have been meant to attain, if its highest use as a means of exercise for Soul could have been recognized and the proper respect for it cultivated. But nothing more perfect could be imagined, to enable the Soul to attain to every possible grace, and beauty of strength than this body with its multitude of means upon which the will power and resourcefulness can be exercised.

Every muscular action, from the movement of an

eyelid to the most difficult feat of a specialist is due to a command, conscious or unconscious, from the Soul and contributing to the exercise it should be taking. Exercise means increased facility ; to suggest increased facility for the Ego, should fire the imagination. How many things humanity wants to do and is not able ! If it could be proved that this inability were due to a defect of the Soul, instead of to circumstances, and that the Soul's defects came from a neglect to exercise, what a simple solution this would be !

Of course every one realizes to a certain extent, that the body becomes clumsy and inefficient, if not properly exercised. When humanity's needs were all material ones, this fact was recognized. To-day, there are many needs which do not depend at all upon physical strength. Instead of realizing however that strength must be the basis in satisfying these needs also, the idea is often lost sight of entirely. This is most unfortunate, because often, if not always it is some weakness of the Soul which keeps any desired benefit out of reach, whether it be a material one, or otherwise. There are of course, always conditions which no human strength could conquer ; but it is not such conditions that are interfering with the success of the great majority.

It is most unfortunate then that there is so little thought of exercise in cultivating strength of character, since this has led to the idea that only the athlete needs to use his muscles. This exercise is made possible through the nerves and muscles of the body, but if the Soul controls these nerves, their

efficiency must depend somewhat upon the strength it is able to exercise in issuing its commands. Now a command given at rare intervals, cannot produce a result in strength and precision such as comes from practice. The clumsiness which results then, may be quite as much the fault of the Soul in commanding, as of the muscle in obeying. That is, the strength of the body may often be an exact measure of the strength of the Soul.

But if the Soul is too weak to control its own body under certain conditions, why should not this weakness be expected to interfere with the attempt to satisfy those needs which lie beyond the material wants?

One needs to see and will in meeting these last necessities as well as in the first; and this seeing and willing power needs exercise. It may be that if the body contributed its share towards furnishing this exercise, it would require less attention itself. Physical weaknesses shut from view those of the Soul; and yet the defects of the Ego are abiding, while the elements which make the frame work of the most indifferent body to-day, may be assisting in the feats of a great athlete in the next generation. This would mean that the motor nerves have probably more to reveal about the condition of the Soul than the sensory have. The former carry the commands given into their keeping. If given in a clumsy, hesitating way, they will be carried in that way, and awkwardness and clumsiness will result, which will be due to the Soul alone.

Of course there are unconquerable defects in the

physical construction due to accidents or some other misfortune to nerves and muscles. But in the case of such conditions the Soul is often found exerting abnormal power in conquering them because of its aroused ambition to prove itself the equal of the rest of humanity. (If such Souls could only realize how often they are proving themselves far superior!) In such cases, it is the character of the Soul alone, which makes the difference between one cripple who stands upon the street corner and begs while another will use the muscles of the feet to accomplish the work of the hands and seem to meet no difficulty that cannot be conquered.

If humanity's attention were not always filled with the work *accomplished* instead of the Soul *at work*, these efforts would receive the attention they deserve; (and incidentally, we might have a saner standard of work).¹

I think it is this failure to acknowledge that the strength of the Ego is to be cultivated first through exercise alone, that is helping all the time to create these weak natures. If the need for exercise were acknowledged the means to give it would become immediately a subject of interest, and this would bring a recognition of the valuable work of the motor nerves.

Strength is never created by the means now in

¹ Souls with no ambition to conquer bodily defects, are the work of humanity, however, not of the individual. These cannot furnish for themselves the inspirations that would arouse their ambitions and those in charge do not furnish them so that they are within the reach of even the weakest.

use for developing the Soul. Threats, eulogies, promises may rouse strength into action, when it already exists, but will never create it. The entire subject of Soul strength, however, receives too little attention : and yet, even in a disembodied state there would surely be situations and duties required of the Ego which would demand the intensest self-control and the capacity for swiftness and precision.

Probably no one will object to the assertion that it is Soul which is exercising the strength with which one resists temptation, or that this strength was given for man to cultivate to its highest extent: but few will be willing to acknowledge that it is the Soul which is at fault when one is weak, either physically or mentally. And yet such a fact would prove as potent as Ithuriel's spear in revealing a host of wrong conditions, and of permitted habits, which are constantly sapping the strength with which one can "be good."

This power to resist temptation, can of course, be inherited; but this handing down has its limits. Also, this strength is often being cultivated by the discipline of life, without the fact being always noticed. But both these sources are uncertain and the latter will be evaded wherever it is possible.

We need then to have some definite, unailing plan for the Soul's cultivation, just as we have for increasing physical strength. At present, I repeat, no plan offers for the actual creation of strength of Soul except this suggestion, that it is to be gained through the Soul's continued control of the motor

nerves, in willing every act that is possible to the human body.

This is why it is so necessary to gain assent to the idea. When the Soul is trying to resist temptation, we say that it is "exercising its will." The expression is a common one, and means that humanity already regards the control of the "Soul nerves" as an action; (and sometimes even considers it as an action of the Soul instead of an action of the mind). But when a physical or an ethereal body is performing an action of any kind, it is taking exercise. The Ego's control of the muscles then should mean the same. A practical view of the Soul would have revealed this fact. Unfortunately, very little thought is given to the Soul in action except in a few conventional directions.

If it could be proved that it was the Ego alone which sent the commands down the motor nerves to the muscles, we should have a perfect explanation of the exercise of abnormal strength which often takes place in great crises. Such exhibitions are usually laid to some supernatural cause. But there are no supernatural causes; and a perfectly natural one is at hand. In responding to these sudden demands, often the very poor nerves will carry the unaccustomed commands, and the muscles will obey them. In these cases, it is the same muscles and nerves which a moment before would have found such an effort impossible for ordinary necessities. All that was different, lay in the motive for action—in the Soul instead of in the body.

For motives are something which influence Soul,

not muscle. Also, it is Soul, not muscle which can spring in one moment from the depths of woe where action of any kind is almost impossible, to heights of joy, when even flying seems a (remote) possibility. Matter takes a definite time to go through changes. Its various characteristics of adhesion, weight, brittleness, obey laws which cannot be set aside at a moment's notice. But Soul is, or should be hampered by no such material considerations; that is by none of the laws of this kind, which govern matter.

Instead, the Soul's ability is graded only by the strength and character of the motives which influence it and by the use it has learned to make of the exercise to be gained through its body. It is not reasonable to assume that there is any limit set to the strength the Ego may be able to attain. There is a fund of unused strength in every individual that is never drawn upon except in great emergencies, and which probably reveal the class of work that could be always accomplished with a little judicious daily exercise of the Soul itself.

As for the nerves and muscles, they are made of the same elements which in space never grow tired, or ill; of the same elements that in the body of an intense Soul are capable of unheard of heights of endurance. Where can the fault lie then, but with the Ego?

Sudden emergencies tap this strength momentarily; but keen interests, intense conscientiousness, or great discrimination will create a steady demand, which acts as a cultivator, not a destroyer

of this strength. Every one is acquainted with the characters which never have energy for any occupations but the ones they like, and have always enough for these. Supply the motive in the shape of a necessity to the conscientious soul, or an object sufficiently attractive to the self-indulgent one, and it is amazing what results may follow.

Of course these demands may be carried too far, just because the Soul is also an entity subject to laws and having therefore its limits. But these limits are rarely reached. They depend also upon the cultivation of motives and interests alone, and every being of average intelligence is equal to this cultivation. Even the strength which really exists, is rarely tested, because so often, humanity has come to stand in deadly fear of tests of strength, and avoids them whenever it is possible. Fear will suppress or neutralize the finest strength.

EVOLUTION THROUGH EXERCISE OF THE SOUL

There is still a further reason for believing that it is Soul which controls the muscles and motor nerves of the body. In giving it, still another and most interesting light will be thrown upon the character of the Ego. This further reason is presented through the theory of evolution, in explaining the gradual growth of the human body from the first cells of protoplasm.

The human form has undoubtedly gone through numberless modifications, and some agent was at work besides environment in creating these changes. Environment could never have produced them with-

out the presence of the Soul. It may not be generally agreed that Soul was the agent and had been given this power to construct and modify its own body; but it will be as easy to prove this as any other theory, and a close study of the Soul makes it seem the most reasonable.

Naturally, if the Ego assisted in constructing its own body, it continues to control its actions in every particular, unless the capacity is lost through neglect. A further glance in this direction, with the Ego as the agent, will prove most interesting.

It is evolution which tells us of the wonderful changes that have taken place in the physical bodies upon the earth, before the form of man was reached. Every change in environment to which organic creatures were subjected from the beginning of their existence upon our globe, resulted in a corresponding change in its body. A faithful account of these multitudinous changes has been kept in the stony pages of the geological records in the earth's crust. This mighty book was made by infinite Power itself, and man cannot meddle with it, or misinterpret it—for long. In its pages, one can almost see the placing of each new cell in the body, during this evolution, or the taking away of one which had been already placed. And yet many doubt the possibility of "mind over matter."

For ages then, this physical body was the only toy which the infancy of the race possessed. While untoward incidents and accidents of every description interfered with its development into the human form, the Ego's incessant instinct to fashion and re-

fashion, was never arrested. There was but one set of conditions which it was never able to conquer during its work towards the perfect ideal of form.

That set of conditions was *habit*; for this is what the term "highly specialized" must mean. Watch for a moment this infant artist, the Soul, experimenting with those imperfect shapes in the dawn of existence. These uncouth bodies were all its first powers were equal to fashioning; but each change in its environment called for a new modification, and geology reveals how every change was seized by the Ego as a means for making improvements, whenever this was possible. But if any individual or species remained too long in one set of conditions it became so rooted in the consequent habits, that this divine power to respond to different conditions, was lost, just as it is lost to-day, when one gets into a rut.

These "highly specialized" bodies then, failed to be modified, and we see the result in the long line of animals, still able to perpetuate that particular habit which arrested their development into higher forms. Wherever Souls were able to evade these conditions of habit, the development went steadily on, until the human hand was reached which made all further steps possible. It is the hand alone which makes the difference between the human and the brute Soul. The possession of the hand with all its nerves and muscles instead of a hoof or paw, makes possible an infinite number of actions that develop the will power in inconceivable directions.

Of course in asserting that Soul fashions its own

body from the elements, this does not mean that it created its power to do this fashioning. The idea then, need not interfere with the most intimate conception of a personal God, who is the only creator. The human Soul did not make the elements, nor the laws which govern their actions. When it fashions its own body then, it is only obeying these laws, unconsciously.

Naturally, this assertion admits of no proof ; but it is so nearly self-evident, that it may be used as a reason for believing the Ego controls the muscles of its own body as long as it remains in possession. Also, that in attending to this duty, its strength and will power are being exercised, in proportion to the use it makes of these nerves and muscles.

The importance of the effect of motor nerves upon the Soul's strength requires attention to still a third duty to which the sensory set attend. It is these which arouse the motor nerves to action, when the Soul is still too undeveloped to be affected by ethereal causes. (Often it is only because one sees or hears, that Soul is ever aroused to action.)

This is demonstrated in the infant's first steady looking at some bright object and later in the reaching for it. All through life, incentives to action come through these sensory nerves, and when the habit of getting up and doing is established, it is so much easier to repeat it, when the incentive is an ethereal and less evident one.

Inertia is a far reaching cause of much wrongdoing, and the sensory nerves are the most potent influence against the grip of inertia.

CHAPTER VII

EXERCISE THROUGH CONTROL OF THE ORGANS— CAUSE OF IMPERFECT CONTROL BY THE SOUL —VITALITY OF SOUL IMPLIES HEALTH

WHILE it may be possible to remove prejudice against the idea that Soul controls the muscles, its control of the organs of the body cannot hope for any such indulgence. Every one knows that the motor nerves extend to all the organs, and control them; but that the Ego should in its turn be put to the practical work of controlling these nerves, and hence the organs will seem too incongruous. Habits of thought are most stubborn things. These have made it seem much more appropriate that Soul should be floating through space on inartistic additions to its anatomy than engaged in the wonderful work of keeping intact its temporary home. This idea is also complicated by another conviction, that superior beings are degraded by being put to practical uses. And yet there is no detail which the great Force finds too practical or too small to be closely looked after in this great universe. If nature is studied closely, she reveals as the most evident of all the characteristics of this great Force, this one of practicalness. Everywhere, combined intimately with the beauty and glory of the material world is found the closest attention to

humblest details without which the beauty and glory would be impossible. It is the arbitrary meaning which man has attached to the word "spiritual" which has shut out all these facts.

Fortunately, the heart is allowed to be upon speaking terms with the Ego and all acknowledge that a perfect heart action is the secret of health, and has a definite effect upon all the other organs. No one can deny, also, that sudden emotions have a marked effect upon this heart action, and emotions are states of the Ego, which in this case, surely affect this action.

But if intenser states can do this, lesser ones must also be having some faint effect, and it is acknowledged that the usual habits of mind have much to do with the general tone of the system.

This would account so simply for mind cures of every description without making certain illogical assertions which it is impossible for man to prove. Whether these cures are due to some formula that brings hope and courage to the Soul, or to some requirement that arouses the Soul to some unaccustomed mental action, (such as thinking) or are due to some high quality of courage and concentration in the agents themselves, the object is always a change in the Soul not the body. And the Soul itself brings about the needed condition in the body as it brought about the changes of evolution. The agents need not fear to acknowledge their share in the work, since they did not make the conditions which brought about their higher efficiency. No one is afraid to laud a gift. Also, if

a soulless tuning fork can communicate its state to another *in the same key*, surely the Soul ought to have the same capacity itself, and is defective, if it be lacking.

A truth however can be carried by the veriest lout and have *some* effect; as a candle, in the hands of any one, will send some light. Even a misstatement of a truth will have some effect, if it appeals in any way to the latent strength which lies in every Soul.

CAUSE OF IMPERFECT CONTROL BY THE SOUL

This Ego, which should be the freest of all entities is the base, unhappy slave of a thousand fears created by man in the dark ages of the mental life when man could not have had any understanding of the law of cause and effect. In those days, when intelligence was just beginning to ask questions, anything mysterious which occurred in the body, was arbitrarily connected with something; often the last incident in the mind. This incident immediately became *taboo* though without doubt it had nothing to do with the condition; and each experience of this kind shut out one more means of exercise and strength.

Thousands of souls to-day, are bound hand and foot by such convictions which have not an atom of truth in them, and yet which have proved the strongest of chains. "Beliefs" they are called by one movement of to-day, and are well named. These chains were formed in the days which had every excuse for making such mistakes. They are

perpetuated to-day, under the name of *laws* and cannot be scrutinized too closely to discover whether they are laws made by man or by the great Force.

But this scrutiny must be conducted with the utmost discrimination. There are divine laws governing the relations of the elements in the body, as well as those in space. Man cannot create such laws, though he may create "beliefs" without number. The "beliefs" cannot be attacked too severely, but to make no distinctions between these and a scientific law of the universe is often a tragic mistake.

The student has proved that these laws of nature do exist and govern the elements in space and in the human body. But the ideas upon these subjects, handed down from the past, are often only unproved traditions. It is true, they have grown most arrogantly potential; but this is due to their long and undisputed possession of the material body. They can be and should be dispossessed, but always with discrimination between laws and mere traditions.

The daring ones who refuse to be slaves to impertinent traditions, break these chains and survive by means of the strength of their convictions. But the strength must be due to these convictions, and not to the commands of another. This is because it is not will power that is being used; many come to grief, through thinking that it is.

Will power is an act of the soul: these convictions are not an act, but a state of the soul; and a state is not to be created upon the spot at the mo-

ment needed. This state is the result of many experiences and conditions; but they all have one characteristic in common. That is, their tendency is to break the chains of wrong habits and convictions—those of both the race and the individual—and to demand the cultivation of individual strength. Each chain broken, means an addition to the strength with which Soul is to conquer whatever interferes with its true happiness.

These experiences and conditions are not compatible with a life of self-indulgence however. They must have driven or coaxed one to climb and climb until one gets above human valuations, and begins to scent the air of truth itself. In this rarefied atmosphere, all the debasing interpretations of the meaning of life and divinity, with which many have degraded the ideas of Soul, body and truth, begin to be revealed in all their monstrosity. One realizes that the “Firstborn” of creation, the “Son of the Father,” the heir of all the ages, cannot be these and at the same time a “worm in the dust.” One realizes that Divinity is not elevated by depreciating its works; and that the human Soul has the right to aim for the highest perfection, without fearing that in aiming, it is presently going to catch up with omnipotence, or omniscience.

Then, when one realizes that “a Father” would want His creatures to stand upright and demonstrate His supremacy by the heights they can reach, instead of by crawling in the dust, there comes a realization of the Ego’s rights in the scheme of the universe—its right to rule in its own domain,

the body; a right which must have been provided for.

As this state is attained, the Ego is able to reach a white heat of just indignation when these usurping traditions of physical weakness contest its ownership and supremacy in its own body; and at last, it is able to rise in its might, as would a monarch, and say, "Who is master here, you or I?"

VITALITY OF SOUL IMPLIES HEALTH

When this height is reached, the Soul is intensely alive, and its vitality means health. Then, almost anything may be dared, because the Soul is coming to its own. Coming to its own, means coming to the ability (which seems to exist) to at least control life within its own body. If this physique, with its wonderful two sets of nerves has been furnished as the Soul's gymnasium it becomes then a religious duty to attain the capacity and accomplish the work which this combination would make possible.

We need a much broader conception of duty, and this would furnish it. It is the Soul's duty to learn how to keep intact the elements within its body.

When the Soul leaves this body in the phenomenon called death, a new class of chemical action immediately begins among these elements called decay. This means that it is the presence of the soul which prevents this disintegration of the elements, (with more or less success). That is, in spite of the volatile nature of many elements, many Souls are able, in some way to keep up the proper balance which means health.

Degrees of ill-health probably mean degrees of weakness in this control, except in the case of accidents or outside influences, which Soul certainly cannot control at present. It is the present which concerns us. It will be time enough to predict, when humanity has gained the control which *is* possible—that of the elements within its own body, as long as it is not transgressing a law of nature instead of a finite one.

If now the Soul is to meet and oppose constantly, this instinct of the elements in its body to separate and form new combinations detrimental to health, it must itself be well and strong. Elements are never ill, either in space or in the body. They are simply straining to get off into newer combinations. But this instinct, if not properly controlled will create illness in the body.

Many things interfere with the Soul's ability to get this control. Fear, instead of being the only cause, is but one in this group. Its removal needs to be handled with the utmost discrimination and distinction between natural and finite laws. But the crusade against fear need not even be mentioned if the attention were centered upon the means for putting Soul itself into a condition of strength. Meantime, no more wonderful gymnasium for developing this strength could have been planned than this human form, with its means for exercise in every conceivable direction. It may have been some instinctive realization of all the Soul could accomplish with this wonderful body, that suggested the expression "a harp of a thousand strings."

But how much of this exercise, which the Ego so needs can be and is evaded, when one is indolent and not driven by conscience, necessity, ambition or a critical spirit. If it were not for the exercise gained in controlling the organs, such Souls would sink into an inertia that means death.

The organs, however, must be controlled, because life depends upon their action; and so even the most indolent Ego settles down with some steadiness to this work.

As said before, the sensory nerves have a third use in this gymnasium. Not only do they exercise the Ego daily in finer and finer discrimination in its appreciations of material things, but these nerves are able to furnish the first incentives which drive or coax the Soul into the necessary use of its will power. Wherever a sensory nerve is defective then, or wherever a person is shut out from the variety of inspirations these nerves were meant to be bringing every hour, inducement is being offered the Soul to sink that much more into a condition of inertia. This is the secret of the load of degradation this sad earth carries upon her bosom.

Even at their best, the classes of ether messages to which the nerves are able to respond are very limited. The many *phones* being invented to-day are constantly demonstrating that fact. It is not safe then to limit further any capacity of nerves which really exists. The more interests one has, the more efforts will be made to attain them. They must be right interests and one must be taught self-control; but the human Soul cannot

stand monotony and thrive, if it has developed far beyond the animal stage.

Every interest arouses a new set of commands to the muscles. Every command sent down the motor nerves to the muscles, refines away that much more of clumsiness, awkwardness in the body, and the result is gracefulness. The greater the variety of these commands, the more there is added to this gracefulness, some nameless fascinating quality, impossible to describe, but very real. All this can be handed down for a generation or more, but not for long, usually.

This condition is not confined to the body however. With every command being sent, the Ego itself is also refining away all weaknesses of expression, uncouthness of conception, clumsiness of thinking which would certainly interfere with the unimaginable gracefulness that should belong to a finer body. These defects of the Ego are very common. This is what the word refinement should mean; the removing of all defects, among them weakness which makes gracefulness impossible.

The idea sometimes met, that refinement is displayed by inability to stand some disagreeable effect or by going into hysterics over some agreeable one, is a most unfortunate one, since both of these actions mean only a weakness which has not been refined away. A Soul truly refined can stand anything that is necessary in the way of the disagreeable, and practice self-control in the most unaccustomed places. The second class of powers displays the meaning of this refining process. When one

considers the multitude of messages from the ether to which Soul has been responding for ages and the multitude and variety of commands it has been issuing to the muscles, it is not strange that the Ego should have developed from the animal nature.

But it is well worth while to make familiar the idea that this change has been due mainly to this mechanical action of the Ego, in responding to these wonderful ether vibrations, and issuing the commands, through the motor nerves.

Finally, it seems most reasonable that this Soul will have many capacities to be cultivated, many sentiments and emotions to be developed, many duties to perform, many needs to be looked after, besides those which the conception of religion considers. It may even be a fact that the "goodness" which would be acceptable to an omnipotent and omniscient Being cannot be cultivated if these other necessities are not attended to.

CHAPTER VIII

SENSORY SET OF POWERS—RELATION OF THE SENSORY SET TO PRACTICAL LIFE—ILLUS- TRATIONS OF DEFECTIVE SECOND POWERS

LIST

<i>Sensory</i>	<i>Motor</i>
Inspiration. Imagination.	Will power as shown—
Intuition. Conscience.	I. In the control of one's Soul in anger, fear, indolence.
Appreciation of the abstract, such as ideas, opinions, laws of nature, mind, art, ethics.	II. Control in such acts as an- alyzing, classifying, crit- icism, "getting a bird's eye view."
Reasoning powers.	III. Keeping one's mental bal- ance in unaccustomed situations.
Sense of time, rhythm, tone.	IV. Control under temptation. In subordinating one's self.
All emotions and sentiments ; hope, fear, courage, veneration, sympathy, sense of justice, etc.	V. Concentration. Reasoning. Thinking, in the sense of a host of mental actions, not possible to be in- cluded under this or any one word.
Expression, in Art and Music.	

WITH the emotions there comes a set often condemned as wrong when it is only the object upon which they are expended that can ever be objected to. These are indignation, contempt, hatred, fear, all of which have their proper places in the Ego's

range of emotions. The Soul that cannot rise to a white heat of indignation, or feel the keenest contempt, on occasion, is a weak Soul, not a good one.

These second powers mark the height to which man has risen above his first animal nature. None of these powers are possible to the animal, excepting certain of the emotions and, in rare instances, some signs of the ability to reason.

It will not be possible, in this small space, to consider each one of this set in detail. Certain ones only will receive attention or serve as illustrations in different parts of the study.

Inspiration will be the only power touched upon to any extent, in this volume. The treatment of this power will be based upon the conviction that any capacity once possessed by the Soul was inherent in all, and intended to be cultivated instead of lost. Since this power does not exist to-day, it is necessary to ask by what means it became lost.

A careful study will be made of inspiration then with the object of defining its meaning, the conditions which surrounded its exercise in the youth of the race, and the environment and training which might recover it. Whatever will throw light upon inspiration will explain the means for cultivating the rest of the second set.

Thinking is one of the most interesting of this set, but it is too complicated an action of the Soul to be presented at this stage. It will be referred to only in two or three instances, but without any attempt to keep to its exact meaning. The word at present stands for too many mental processes but

it will not be necessary to make fine distinctions just at this point.

There will be noticed in this list, the same readiness to divide in such a way, as to show the Soul in the act of receiving impressions and sending out commands. The entities sensed and controlled, however, are very different from those in the first set.

In this second class, the Soul is now coming in contact with things which are ethereal, abstract, not self-evident; as when it is asked to take note of the subtle meanings and relations in art, ethics, logic, human rights. Whatever man cannot become conscious of through the physical nerves becomes the concern of this second set of powers. It may have been this fact that suggested to humanity the idea of "soul nerves."¹ This idea is carried out on the motor side also, where the control is now expended upon Soul itself—one's own Soul—instead of upon muscle.

RELATION OF THE SENSORY SET TO PRACTICAL LIFE

At first sight, this list of powers may fail to arouse interest with many, because of the habit of associating them with mind instead of Soul. This would naturally lessen an appreciation of their importance. They have a practical value, however, that should arouse an interest in their origin and in

¹ But if these are the soul nerves, it is lamentable to realize what a small proportion of humanity possesses them; also, among how few they have attained the height of perfection that seems possible.

the way that the impressions come to the Ego. There is also another value, not so readily recognized; but the practical one will be taken up first.

The practical value lies in the fact that these second powers can bring the Ego in close relation with this workaday world and show what it has to do with making it a success. This fact can be best revealed through some illustrations that will make still plainer the difference between this development, and that which was due entirely to the physical nerves.

The sensory half of this set means also a kind of seeing; but there is a marked difference in the classes of seeing. The difference is the same as that between looking at some material object, and studying over an opinion, a problem in mathematics or a plan of action in difficult situations.

Efficiency in both directions is very necessary; but the difference between the classes of efficiency makes the difference between the animal and the man. An animal of even a very low grade can see with physical eyes; but it cannot discern the abstract, in the shape of ideas and opinions, relations, etc.

The homely expression "to get a bird's eye view," is being constantly illustrated on the material plain, by the landscape gardener, the civil engineer and the general in battles. True, the relations each is seeking, are ethereal, but they are between material things. In the second class of powers, however, this capacity to get a bird's eye view would be exercised upon mental and moral situations and crises instead of upon material conditions. In such situations, it

is just as necessary to see every detail, and the relative importance of each, in order to use judgment in coming to a decision, as in the first.

A prompt decision is often the key to success and the inability to make it, the cause of failure. But if the situation is imperfectly understood, an intelligent decision cannot be made. This result is not reached by getting above the subject as in dealing with material things; the Soul's act is a different one, but the result is the same as getting a wider view.

One capacity of this second class which is often missing is the ability to see the relation between a cause and an effect; sometimes, even, there is no ability to realize that there must be a cause for every effect. This defect is a most serious one, and it is a defect of the Soul.

How is any one to set about removing any objectionable condition, in the right way, without some idea of the cause that is to be attacked?

There may be some objections to having the Soul put to such practical uses, as would be implied in these cases; but we have no authority for believing that this Soul was only meant for use in a future life. Meanwhile, humanity is failing to make the most of this life for want of characteristics, which neither the religionist nor the educator sees the responsibility of cultivating. If it could be proved then that the absence of any of these second powers meant a defect of the Soul instead of mind only, perhaps their immediate cultivation would be looked after more critically.

When this sensitiveness to abstract entities and invisible conditions is absent in man, plans go awry, or the crisis is not met, or the impression not made, upon which depended gravest issues.

But saddest of all, sometimes the reason for these failures is often the most unseen of all the conditions. The sufferer rarely knows that they come because his Soul has had none of the fine training which would have developed the capacity to be conscious of and to control ethereal conditions as well as material ones.

There are other defects of the Ego, as serious, though they may not interfere with material success so much. But if one is blind, it is the fact that is vital; the way in which the fact is revealed, is of secondary importance.

ILLUSTRATIONS OF DEFECTIVE SECOND POWERS

This blindness is further revealed by the inability to recognize the good in those one dislikes; the defects in one's own nature; the incapacity of others, through the glamour of position (when one's self is not disturbed); shadings in human nature below the superficial; the less evident rights of others, and one's own share in producing unhappy conditions.

These defects have their counterparts upon the first plane, which are considered unpardonable. Who forgives a crude taste in color in another's dressing? What is more severely scored than a defective musical taste or a defective ear for tune and time; what is worse than a lack of style, of

manners, etc.? And yet the defects upon the higher plane of the second set of powers have exactly the same root with all these. Both mean that one's Soul has not been trained in the capacity to look closely and to appreciate keenly.

Without actual training, exercise, it is impossible to discern "minute variations of shade," "subtle distinctions in meanings" and "a nicety in point of morals." It is possible also, that there may be a connection between this sensitiveness to a "distinction in meanings" and a distinction in morals. At least this is worth considering. It is also worth considering, that the beginning of the necessary exercise for creating discrimination, was due to the physical sensory nerves.

It is a lack of training in detecting "minute shades" that has brought our country to where its unit of value is bigness. Bigness of fortunes, reputations, undertakings, expenditure, decorations; as when hundreds of dollars are spent on the flowers for one occasion when perhaps the exquisite perfection of even one would not be appreciated. In this definition of value, "the small, sweet savors" of life are losing all chance to get recognition. This fine discrimination is the hall mark of the presence of the second powers in some degree of perfection. When this discrimination is absent, it is assumed that this was unavoidable, (in any abstract discussion.) I think it could be proved, however, that in the majority of cases, its absence is due only to environment and defective education.

CHAPTER IX

MOTOR HALF OF SECOND POWERS—RELATION TO TO-DAY'S PROBLEMS—WHY DETERIORATE?— OBSTACLES TO BE REMOVED

THE differences between the first and second powers are just as great on the motor side. For instance, to arrest the body when it is running down hill or into danger, is a very different affair from arresting the soul when it is yielding to a fit of anger, or to the expression of an unjust criticism, or refusing to pin itself down to some necessary line of thought.

Even when displaying self-control in a fit of anger, there are distinctions to be made. A person restrains the hand that longs to strike, or goes farther and restrains the anger itself. In the first case, the force with which the Soul restrained the hand goes down the motor nerve, which is one characteristic of the first set of powers. In the second case, it would be most interesting to discover how the force was carried.

Again, the second powers are coming into play when the Ego is restrained from forming an opinion until all the evidence is in ; or from forming it with such vehemence that it cannot be changed under different conditions. Also they are being demonstrated when one is able to hold to a point in a

question of rights, even when one's own interests are sacrificed; and conversely, able not to carry such an attitude to the point of being sentimental which means weakness. The ability to recognize the justice of a movement, condition, truth, no matter what suffering it is causing, is one of the severest feats that can be asked in this connection.

The capacity which is the most difficult of all to acquire in this set, is concentration,—the ability to hold the attention pinned down to some abstract subject as long and as steadily as is necessary. One can discover how much of this ability he possesses by promising himself to think upon some unaccustomed subject by the watch, for fifteen minutes. Then count the number of other subjects the mind has touched upon during the time.

All these cases mean an intense exercise of the will, which is a possession of the Soul. A very conscientious writer declares that "The effort of the will manifests itself, only through the muscular activities." But the muscles have certainly nothing whatever to do with revealing the act of the will in these instances just given. It is the absence of the use of these physical muscles, that helps reveal the distinction between the first and second class of powers. These physical muscles would be a very clumsy means for controlling circumstances in unexpected emergencies, or in seizing and holding an opportunity, before it has gone forever.

An opportunity is one of the most ethereal, intangible of entities, though real as a granite block—while it lasts. To see and seize such an ethereal

thing does not require physical eyes and hands; but it does need ability to discern and control. This means the same class of perception and strength that is used in dealing with Soul itself, and with material objects. And yet, how much of opportunity is lost, just for want of the cultivation of this quick seeing and grasping power. How often when just too late, we see the opportunity, great or small, vanishing forever.

RELATION OF SECOND SET TO THE PROBLEMS OF TO-DAY

It is a significant fact now that the problems which are assailing the more advanced people of to-day, are of this ethereal nature; they are not concerned only with the material needs and difficulties of existence, as in the primitive days of the race. Now, even when the problem is how to get bread and butter, one must often *think* it out. This is a vastly different affair from taking the club or spear or bow and arrow and going out to get the meat which stood for bread and butter.

(There is a great majority that would still prefer the old way, because almost any occupation is easier than thinking when the art has not been gained through practice. But these natures make a crushing burden for those to carry whose only attainable means consist in thinking.)

The difficulties to be removed to-day are more unmanageable than even the wild beasts and hunger and cold of the primitive days. Those called for and educated the nerves—both sets—to a high pitch

of perfection. To-day, we have to wrestle with the subtle characteristics of humanity; its wrong opinions,—worse than any wild beast—its temptations; its emotions, which demand a register that extends rapidly with every generation.

It is stating the self-evident, to say that such conditions are only to be controlled by mental or Soul strength; and yet, how little thinking is being done over them, even by those who suffer the most. The problems and conditions of life are due mainly to neglect in cultivating the will and reasoning powers. To manage life to-day, one needs to train this second class of the powers, most rigorously. The problems of life multiply with each generation and we need to be cultivating a species of strength that shall be mightier than that of muscle, money or influence. Soul strength, that is.

Every step into the future means the multiplying of opportunities for good and evil; of obscure human characteristics; of new ideals, that will clash more and more. Newer methods are needed for these conditions, which are practically a new world where old standards no longer avail. It is as though, having learned the lesson in one sphere of life, humanity was asked to step up higher and take a broader view. Then it is found that the conventional standards which did well enough for simpler or cruder conditions, must be pruned, reconstructed, added to in order to meet a newer set.

These changed conditions into which humanity is being constantly pushed, without preparation, are of every grade. It may be only the entrance into

society of a man or a woman who knows nothing of its rules and conventions; or it may be the stepping into positions of great responsibility for which one is too utterly unfitted even to recognize the fact. It should be evident then, that something more is necessary for such situations than cultivating the sense of duty. The strongest sense of duty does not cultivate the eyes to see, where the right or rights are not those with which humanity has been long familiar.

As the race advances, naturally the rights and needs become more those of the Soul than of the body; but though these rights are very real, they are not to be seen by the superficial observer. The sense of duty then, without the power to recognize duty, under even the newest conditions, is not sufficient, to-day. The religionist now needs to be quite as much concerned with cultivating the Soul's ability to see, as to feel or to act.

In the practical use of these second powers the conditions to be recognized in our daily relations to life and humanity, were pointed out, with some thoroughness. These same powers are needed however, in many less evident situations, where it is necessary to become conscious of the difficulties which interfere with the needs of the Soul, rather than with material success only.

While many are often unconscious of these more ethereal needs, their absence or neglect creates an abiding discomfort, the cause of which is often unsuspected. The time has arrived, however, when it is really necessary for the race to be able to split

hairs, and it would seem that if the extreme capacity of inspiration existed in the earliest ages, this lesser capacity to use at least the greatest discrimination, ought to be a most general one to-day.

Humanity has had long and harrowing experience with bodily needs; even the animal has learned the lesson of recognizing many of these perfectly; but advancing intelligence is not perfecting a general capacity to recognize the more ethereal needs of the Soul; those which cannot be supplied with money. For money cannot command conditions which have not yet been created.

WHY DETERIORATE?

It is just this ability to use the finest discrimination and strength in dealing with the subtlest questions of right and rights that is meant by the possession of the second powers. All are concerned then in discovering why insight, intuition, imagination are so lacking to-day, when so great a capacity as inspiration once existed.

Does this mean perhaps that the race has really deteriorated in some things? And is one of the characteristics which has been lost, this ability to be conscious of something besides what can be seen, heard, tasted? That is, are the "soul nerves" deteriorating, just as the physical ones are? And is such a loss one to be accepted calmly as the physical incapacity is being accepted?

These sensory nerves are fast losing the high rate of capacity they possessed a century ago. With this loss, the Ego is being deprived of part of its

means for exercise and deterioration would be a natural consequence.

Deterioration of soul means but one thing ; the inability to recognize what is the right thing to do, under any circumstances, and to do the right thing when it is recognized. The terms for this first capacity of recognition, are intuition, insight, imagination, inspiration. The term "spiritual" is used when ethical truth alone is being considered ; but it is a great mistake to limit the Soul's needs to ethical truths alone. We see the result of this mistake, on all hands.

In the same way, it may not be correct to limit the idea of inspiration to ethical truth alone. Inspiration may be the same capacity as intuition and insight, but exerted upon a different, more ethereal set of entities. It may also be a duty of the present then to ask why this power, once possessed by the race, should become lost to it.

It is not logical to suppose that a capacity once possessed by Soul was intended to be lost. It is neither logical nor reverent to assume that this power was meant to be possessed only by a select few, instead of by all humanity when it understood and obeyed the laws governing the development of Soul. But humanity has thought it better to impute to a divine Being, this human attribute of partiality than to seek for other causes for the defects of the race. Ignorance of the laws governing the development of the Soul, are more than enough to account for all the degradation which exists.

INSPIRATION

A search for the meaning of inspiration then and for the conditions which would destroy it may at least suggest ways to make the rest of the second set more general. This search will be taken up for this purpose ; but before beginning, it will be necessary to consider one well-known tradition, which if true, would destroy the reasonableness of any argument that might be offered upon this subject.

This tradition, which is really believed by many, declares that "there is nothing new under the sun." It seems strange that it should be necessary to assert in this twentieth century that the new truths waiting to be discovered, are as the stars in the firmament ; but there cannot be even an interest in inspiration, if there remains nothing new to be discovered by such a capacity.¹ The one who coined the phrase must have meant nothing new to an omniscient Being, but the careless interpretation

¹ This word inspiration is not intended to include a certain class of mental action going by the name to-day. I refer to the possession of a mass of inherited ideas, which the possessor does not recognize as belonging to the general stock, already discovered. If one is not a broad reader, or intimately associated with many classes of ideas, and knows nothing of the subconsciousness it is very natural, as these inherited ideas unfold themselves, to think they are due to inspiration. This is not what is meant by the expression.

Also, this search is not an attempt to prove that this power exists to-day ; but only to suggest what might be the result of understanding the laws governing the human Soul. Inspiration would mean an exercise in receptiveness, that seems at present entirely impossible for any Soul on this planet.

permitted, suits better the requirements of the prevailing inertia.

These new truths are never to be discovered by poring over what has been already said but by seeking always new points of view. The new points of view meant to be taken are numbered by the human Souls that can think; and all Souls can be taught to do some thinking, if taken in time, and in the right way.

Truth of every kind is one of the most important entities of the universe. It is a most serious matter then to belittle it in any way; but truth must be a small affair indeed, if it is to be all discovered in even a century of thinking, much less by a dozen or more individuals. The harm done by carelessly passing this tradition along from generation to generation, without carefully making its true meaning understood, is immeasurable. It has shut out from mankind, unnumbered influences which could have been having effect, through all these centuries, or kept them starved on truths so mixed with finite error, that it was impossible for these to become the antidote they were meant to be.

Every difficulty or problem is to be settled by thinking, and the most important duty of education is to teach this difficult art. Behind every act, whether a new one or a habit, and performed with whatever means, there was first a thought—good or bad. Every wrong condition is due to the absence of the thought which would influence the situation exactly and convincingly. Often, each situation needs a thought exactly suited to its in-

dividual needs; and numbers of such have never yet had a chance for expression. It will take the keenest of eyes to discover the hidden root of this anxiety of many to prove that there cannot be an addition to the sum of truth so far discovered.

CHAPTER X

THE EXTENT OF TRUTH

EFFECT OF BELITTling THIS EXTENT—THE NEED FOR TRUTHS EXACTLY SUITED TO MODERN PROBLEMS

THE meaning of the word truth, in this connection, needs to be defined. It is used in its broadest sense, to cover not only spiritual truth but the scientific, artistic and economic and also existing conditions and facts. Whatever can prove a solace, a help, or a clean inspiration to any human being, is in the nature of a truth; many a plan of education and reform fails because of the disposition to limit the human Soul to one class of thought.

In all these directions, however, there is the self-evident truth, which even very primitive natures can grasp, and beyond this, truths more and more subtle, and requiring finer and severer training to be appreciated.

Naturally, in the earlier days, only the few would discern even the self-evident truths; but progress should mean a growing ability to see more clearly. What the few saw at first without assistance, all should see to-day, also without assistance. In ad-

dition, they should become steadily conscious of the more subtle truths.

This would have been the case, had conditions been favorable through all the ages of development; but this was impossible at first. In consequence, there seems to be now a great majority that finds the self-evident truths all it can manage.

But this defect does not really exist. It is due merely to a habit of inertia born of this tradition and the determination to keep the attention centred upon the past instead of upon the present and future. There seems to be an idea that to-day the race can only live off of the thinking of others, though in its earlier times it could do its own thinking.

It is the greatest misfortune when any one who is capable of seeing more deeply and clearly is kept tied down to the limit of the primitive mind, because "there is nothing new under the sun." It is doubtful if any one enters life to-day, in an educated community, without some ability to go beyond the thinkers of the past; but persistent lack of exercise will finally destroy any ability, or at least bury it beyond recognition.

This, and many other deplorable results are only to be removed by destroying this illogical belief that in any direction, all has been said, or will ever be said. There will always be a word yet to be uttered, and, in every finite statement, there will always be some error or inefficiency to be removed. But this will not be discovered by those who study only the old, instead of turning a listening ear to what the universe has yet to tell.

NOTHING NEW UNDER THE SUN

Imagine for a moment that the universal truth, is like some endless web of tapestry or some mighty mosaic, which like space, has no limit. Consider that life is for the purpose of enabling the human race to make a copy of the tapestry or mosaic, each one adding a stitch or tiny stone to this copy, as the generations pass. Here and there has been put in a stitch or placed a stone (some pure gems, the most common pebbles). But all are too far apart in this immensity to even give a hint of the relationship existing between all truths and enhancing their meaning.

And yet, there are those who imagine that the work has all been done, the picture completed, with not one little place left for a later contribution. If then the ground has been already gone over and over until there is nothing left for the most eager eyes, what incentive exists to seek for truth suited to the needs of to day? What is there for the starved Ego to do but to hunt laboriously for new turns of expression, new combinations of words that may add a touch of originality to ideas that have been expressed over and over again? And yet man talks of omniscience; have *we* then attained to it?

Discoveries in the material world are not treated in this way. When a traveller returns and tells his tale, he is not discredited. No one is surprised that Nature at least should have something to tell to each traveller, because there seems to be no end to her marvels. No two roads are alike with her, even upon the same hour of the same day; and

there are twenty-four hours in the day and three hundred and sixty-five days in the year, with just that many opportunities for different aspects. Also, the earth's heart is growing colder, and the inclination of her axis is varying constantly. The wonder is that there are so few new discoveries, beyond the self-evident.

But all this is infinitely truer in the domain of abstract ideas. Stretching a little way into this domain, there is a broad and beaten down highway, in which humanity has lazily sunned itself for centuries with its back turned always to the present and future. (Which is why many are unable to manage life to-day.) Stretching away from this, in both directions, is an untrodden domain. We have no reason to believe that this domain can have limits. There must be always new thoughts to come, which are detached from all that has gone before, because they have their roots not in what man has said, but in what the universe is saying every moment of life. Each thought suggests another that is intimately related; but in this limitless domain there must be spaces so remote from all present human thinking that what is already gained, could not possibly suggest a relation.

The relation is there of course; but too ethereal to be discovered by any eyes at present. A thought in these remote spaces then would have to be first suggested by the force of the truth itself, beating upon the Soul ready to receive it; or it would have to be struck out by some personal experience. When one is able to get below the superficial phases

of human nature, it will be recognized that the more humanity advances in individuality, the more it is impossible for any experience, however common, to affect any two in exactly the same way; but the superficial person will never discover this.

When a thought is revealed in this way, a new group is formed to which all can begin to add. Several such groups have been formed in the last century, originated, not by their relation to something already known but by a patient study of some one star in the universe of truth. But there will always be devoted worshippers of some idol to insist that each thought was foreshadowed by him long ago.

EFFECT OF BELITTling THIS EXTENT

Not only is this practice constantly belittling the truth, which is an attribute of divinity, but it is shutting out from humanity, ideas for which they are suffering every hour. What these devoted worshippers of individuals of the past gain by this act of injustice, it would be hard to tell. Each truth, idea, is needed long before it is disseminated. With every generation, the individuality of the race develops more and more. This creates intricate situations and questions unknown before and these call for new views which would demand a careful reconstruction of standards and valuations.

And yet, there actually exists a sense of indignation towards those who cannot be satisfied with what meets the needs of others: a feeling that a human soul, the "masterpiece" of the only Creator,

is presuming, in asking for something different from the conventional, though there is this endless domain of truth that is able to meet the most individual need of the humblest being.

“Even the sparrow cannot fall.”

The attempt to-day to settle individual cases with the proverbs and traditions which did for more primitive conditions, is often as brutal as a slap in the face. And yet how often in most complex cases, leaders seem to have nothing to offer but such proverbs and traditions.

I think this situation points unerringly to but one unavoidable conclusion. Each individual, who is able, must begin to do his own thinking; and this necessitates a sensitiveness to the ethereal, the abstract, which is implied in the term inspiration.

The assistance of some such capacity as inspiration is necessary, although thinking is an act of the reasoning powers, because these powers must have data upon which to be exercised. But to-day there are questions waiting to be settled, or coming up, which cannot depend upon the data already in man's possession.

THE NEED FOR TRUTHS EXACTLY SUITED TO MODERN PROBLEMS

There is a call then for new truths, from which to reason. Without doubt, an omniscient Being, has provided truths for the settling of every problem or question coming to the race as it advances. Since only a fraction of the human race is being

lifted from degradation, it must be that the leaders are not calling upon this reserve force. When even one individual of this century speaks of the necessity of going "to the rescue of Christian civilization with the sword" it is time to question human interpretations and seek to receive from the original Source alone, as certain ones did in the early days of the race.

True, this would require the most careful and individual training in the second class of powers, and in the scientific spirit, also. But this training is sadly needed to-day even in the act of listening to and obeying one's own conscience. It was conscience, we must remember, that caused all the persecutions of one religious sect by the other, and inconsistencies as monstrous are in existence to-day. These can only be removed by the coming of a truth unknown before; one that can startle like a thunderclap, and make it impossible ever to settle back into the present lethargy towards so many subjects.

If then there is this vast realm of truth only waiting for discovery as it is needed, and if the Soul ever possessed the power to discern for itself, as is claimed for the earlier days, this capacity should be receiving the closest attention, from both religionist and educator.

CHAPTER XI

INSPIRATION

PRIMITIVE CONDITIONS WHICH FAVORED THIS
POWER—CONDITIONS UNFAVORABLE TO IT—
FIRST INSTANCES—REMEDY SUGGESTED BY
TERM “SOUL NERVES”

THE primitive meaning of the term inspiration was that at some remote time in the race's history, God spoke to certain ones of His people, from out the clouds or a flaming bush, as it might be, defining the law of right. With the majority who think upon the subject to-day, the belief in the physical presence and voice has gone. There still remains, however, the belief in some personal and infallible messages of truth and right, which came to certain favored ones of the race. That is, these messages were supposed to come from no human source in the way of books or oral instruction; or by any means that would now be called natural. The only difference between the first and last interpretation of inspiration is that the element of a *visible* or *audible* divine Presence has been dropped.

As time passes there come to be more and more of those who cannot accept their neighbor's conception of divinity, yet who fail to evolve one of their own. Presently, these give up altogether the

idea of a Cause, but do not realize that even in giving up the divine origin, this does not remove the question of inspiration,—the means by which the Soul gained knowledge of the abstract, before the coming of books or oral instruction.

There are still the eternal verities of the universe to be accounted for. No one can deny the existence of these, and man does acquire gradual knowledge of their existence. Whoever then accepts that most modern of all theories—evolution—must consider closely the oldest of all—inspiration.

PRIMITIVE CONDITIONS WHICH FAVORED THE POWER

Every one realizes that there was a time when books had never been dreamed of; when even papyrus rolls were unknown and oral instruction, impossible. And yet, into the depths of this absence of everything that we consider opportunity, there came the first thoughts upon subjects. Hazy and imperfect these thoughts must have been; but the way of their coming, is one of the most important of all humanity's concerns.

In those remotest days of the race, (the "past" which really concerns us), man had but one way of gaining knowledge; a way that has become obsolete with many; that is through thinking. In those old days when there were no books to read and no people to listen to, if man wanted to know anything of the great mysteries of life, there was nothing to do but sit and listen and look and question the universe. Even the reasoning powers could not

come into play at first, because these must have some defined data to be exercised upon. But there was a time when no such data existed in the human consciousness.¹

In those days, there was every advantage for the intensest listening and looking. Mankind was alone with nature then. There was no influence to interfere with even the faintest impressions from an ethereal source which might be coming. There was nothing, in fact, but time, the universe above, the earth beneath and the ether, with its countless messages. Then, man tended his flocks on hillside and vale, in the silence of space and in the presence of dangers that keyed all his strength and his senses to their highest pitch of capacity. Then, ideas came to him which could have had no human origin, and that was inspiration. But it dealt with the laws of Nature, far more than with laws of right living.

Knowledge of right and wrong will come in time through experience in suffering from injustice.

¹ There is of course the theory that all truth is a part of the human Soul and is evolved as the human race is evolved. Such a theory should not be advanced, however, until the older one of a separate source has been threshed out and winnowed most thoroughly. There may lie a century of thinking between these two theories of the source of truth. So far, the first one has not been threshed out at all. Humanity has simply mistaken finite interpretations and conceptions for the truth itself, and when these could no longer be accepted, assumed that the reality did not exist.

Something will have to be done with the material world and the laws which govern it, before it can be asserted that there is no origin for truth but the human Soul. It can hardly be asserted that the Soul evolved this material universe, or its laws, which form part of the universal truth.

A very ignorant person who has suffered in this way, will presently learn that certain acts are wrong when turned against himself; and finally, though much later, he will see that they are wrong when others are the sufferers.

This evolution may have begun, long before man commenced to ask questions of the universe. Doubtless the very first step out of the animal condition was the aroused sense of injustice. This, however, is not what is meant by inspiration.

The first record we have of this power deals with the creation in the first chapters of Genesis. In those pages are glimpsed the facts which underlie the latest theory of the creation—the nebular hypothesis. Personal experience could have much to do with developing ethical laws; but at that stage of life, it could have had nothing to do with suggesting the ideas recorded in Genesis. One might study the heavens forever, with no more data than man possessed at first, and gain no hint of a past when a mighty chaos reigned supreme. We have knowledge of only two sources from which this impression could have come at that time, and we must argue from known premises. These two sources are —

I. Truth itself, in the mind of a Divinity, or existing as a force.

II. A memory, personal or inherited.

This latter idea has a right to attention, of course, because it must be recognized that if Soul has lived forever, it was a constituent part of this chaos, and might well retain a latent impression of the condi-

tion. But it is well to exhaust the question of inspiration, before beginning upon such subjects.

Inspiration means first impressions which have not been inherited, acquired or added to by either experience or the knowledge of some one else. This would mean some inherent capacity of the Soul to receive impressions from ethereal conditions, when circumstances are favorable.

The most telling argument for the existence of this power in the race is this glimpse of a formless void, and a "beginning" out of which there came the perfected arrangement spread before these people of the early days. Why should they have imagined a "beginning" at all? Again, it was a question of science, instead of ethics, which evolved the creation in the garden of Eden. When we remember how little interest the theory of evolution arouses to-day, except with the scientist and a few others, one wonders why those remote ages should have imagined a time when man had not existed on the globe.

Those days, it must be remembered, came long, long before the different books of the Bible were even written: the ideas themselves were handed down by word of mouth at first. Also, it was long after these books were written, before they were gathered into their present form. Those to whom the ideas of the creation first came then to be improved and collected long after in Genesis, may have dressed in skins and lived in caves.

But "there were giants in those days" indeed—giants in intellect; for thinking is not to be meas-

ured by the work turned out, but by the difficulties to be overcome in the effort. Often the result is the least important thing about the act.

Thinking means first, intense looking to find relations between what one sees, and is the natural exercise of the human soul. In youth, the child takes to this exercise with delight, and this was the case in the youth of the race. Then, man with his primitive brain, thought and thought; stumbling blindly and with pitiful heroism among the shades of angry gods which growled in the thunder and shot swift vengeance in the lightning. They groped unceasingly, until they found a fragment of shelter, in various crude beliefs, the crudeness marking their desperation.

As time passed, and their strength increased, they developed the idea of one God; the ten commandments; tracked the planets through space; imagined the constellations (was there ever a grander feat of the imagination!) and set in motion the ideas upon which the old philosophers, and the later "old masters" have based the most of their work. (It must be acknowledged that the contribution of the "old masters" has been in the art of expression mainly, not in original ideas.)

The courage, the heroism, the mighty vitality of those primitive thinkers, anxious to be up and doing, instead of merely absorbing should never be lost sight of for a moment in education. It would not have been lost sight of for long, had the religionist kept to the original plan of studying God through His works, instead of spending energy in

formulating and fighting over creeds. The greatest of these works was this human Soul. What a field it would have proved in which to seek for the cause of any lost capacity!

CONDITIONS UNFAVORABLE TO INSPIRATION

But it is just here that the greatest of mistakes has been made—in calling sensitiveness to truth a supernatural power, meant only for the select few. Naturally this would prevent any interest in reviving or perpetuating the capacity, and this indifference would extend even to the cultivation of intuition or imagination.

Educational methods are far from perfect. But instead of attributing to these the absence of these last capacities, it is the custom to make disparaging comparisons between this present and the past.

There is to-day ample provision for cultivating at least imagination and intuition. When it is not done, it is educational methods that should be criticised—not defective Souls. This mistake is one that has done much towards keeping man the slave of circumstances which is too often his fate. It is by original thinking that the human Soul grows into its strength.

Education then should fix the attention upon all such magnificent efforts as were made in those ancient days, and incite the student to do likewise. Instead, the opposite course is taken. This effort, which meant the instinct to think and express, is often ignored, and attention is centred mainly upon the *art* of expressing the thoughts of others.

With each generation, this method is arresting the vitality with which the average soul enters this life. It is the instinct of the Ego, at first, to think and express. The little child is in a perpetual quiver with the vitality of this instinct. He is never tired of telling—when he can find a listener—of what he has seen and what he thinks about it. But it is not the *way* in which the child tells of his thoughts that is of first importance; it is this instinct to be thinking and telling.

The case is a similar one to the interest in the young child's first attempts to walk. It is not the manner of walking, the wavering, ungraceful steps, that interests, but the splendid courage and determination the child is showing.

The child gets very little of adverse criticism in his physical development. But this cannot be said of the race's education in the most important work of looking at the world with its own eyes, and expressing its own thoughts in any and every medium.

This unfortunate condition is due to some strange idea that the art of expression is furnished to human beings in order that they may cater to the pleasure of others, instead of as one more means for giving the Ego varied exercise.

It is very plain that the race would deteriorate rapidly, if the exercise for its physical body were looked at in this way. If in addition, there existed the idea that when the manner of this exercise failed to please certain observers, it should cease altogether, the poor body would have left little chance for health or strength.

But it is a far more serious matter to interfere with the development of the Soul; and this is being done constantly by this determination to make the cause of truth wait upon the perpetuation of reputations of past work or workers. Instead of inciting humanity to use all its capacity in a daily search for further truth to meet present demands, there is this constant effort to prove (in all domains but science) that all has been discovered and expressed.

Naturally, the great majority cease looking. There is no longer that attitude of intense listening and questioning, that marked the childhood of the race, and that would undoubtedly bring some result, if resumed to-day. But when any capacity ceases to be exercised, it retrogrades and finally seems to become entirely lost; as the physical senses of sight and hearing grow less keen with each generation, for lack of sufficient or proper exercise.

It is quite possible that as life grew more complex, the race rapidly gave up this intense looking and questioning, which was, at first, perhaps its only recreation. Many unavoidable conditions contributed in the past to destroy this interest in the undiscovered truths. But it is inexcusable that education should be assisting to destroy. Now the Soul is in the hands of religion and education, and its capacities, both lost and possessed, should be most carefully studied and cultivated.

Truth exists to-day, just as in the past, and has the same power to impress itself. It is no longer scientific truth with which the Ego would now have to concern itself, but with every condition that

could not be detected through the sensory nerves. Every subject or condition with which insight and intuition deal, as well as every contested point in questions of right or human rights, needs to-day to be scrutinized from some new point of view.

Even if we had not been told that the race possessed a finer sensitiveness in this direction in its early days, humanity should be interested in this development, since even an animal can appreciate the material, often with greater keenness than man.

If at one time truth could come to the race without the aid of books or oral instruction, there must have been well defined natural laws underlying the act, which humanity is at liberty to seek out. The use of the term "soul nerves," suggests a way to begin.

REMEDY SUGGESTED BY TERM "SOUL NERVES"

The loss of the receptivity characteristic of the childhood of the race, is strangely like the change from the receptivity of the individual child to the dull indifference of many adults. This latter change is due to a general habit of allowing one's interests to become more and more absorbed in the mere material issues of life. This gradually narrows the range of vision until even material interests cannot be looked after as they should be. As the range of vision is narrowed the exercise is shut out, which is as necessary for "soul nerves," if they exist, as for the physical. It must be remembered that these "soul nerves" may have also to go through an evolution from a mere speck of sensitiveness. If

so they must be exercised upon ethereal, as well as material, entities.

The term "soul nerves," will be useful in this search for causes that would interfere with the capacity of inspiration: if once possessed, it must be one illustration of such nerves.

The possibility of their existence then, their meaning, extent, methods for developing, should receive the closest attention. This attention is a serious duty, because of the many claims for the possession of inspiration being now made. These claims cannot possibly be substantiated, and there should be some provision made by which the majority can at least distinguish between the reasonable and the reverse. All should surely be able to recognize that they are depending only upon their own finite judgment when they conclude to accept the claims of any one to being inspired. In this acceptance they are really pronouncing their own judgment infallible, though it is the same factor which they condemn as worthless in the one who refuses to accept. Perhaps the cultivation of "soul nerves" would make such facts more evident.

CHAPTER XII

“SOUL NERVES”

COMPARISON OF THESE AND THE PHYSICAL —
LOST EFFICIENCY—MISUSE OF TERMS—SUG-
GESTIONS FOR CREATING EFFICIENCY—DE-
FECTS OF EARLY TRAINING AND MEMORIZING
—SOME DEDUCTIONS

THE term nerves implies the presence of a force to affect them. In the physical nerves, the forces are the material world without and the Soul within. “Soul nerves” then, would imply upon the sensory side, some force more ethereal than the material world, that was able to impress the fact of its existence upon the Soul as light is able to impress its existence.

As we are using the term in connection with the act of receiving truth, this requires a (temporary) consideration of truth as a force existing in some definite state.

There are those who believe that spiritual truth exists in the consciousness of God; though why only the spiritual, is an interesting question. There are those who believe that truth is inherent in the human Soul, and makes its existence known, only as this Soul develops.¹

¹It is this view which causes the world to believe that the one who first announces a truth owns it, and that no one else could think the same thing except through taking it from the other and becoming a plagiarist.

For those who can accept neither view there seems to exist only the possibility that truth exists in space something as the force which controls the universe exists. If this were true, truth also might affect the ether as this force does and make another class of impressions upon the Soul. This idea, indeed, need not interfere with the first, since a divine influence must have as practical a way of reaching the Soul, as light has. This would be merely following out the assumed correspondence between the physical and "finer body."

It would be good exercise for unimaginative minds to look upon truth as a force absolutely free from error whose impressions man does not create but receives. In the truth itself there would be "neither variableness nor shadow of turning," but the clearness and correctness of the impressions would depend upon the receiving Soul.

The first and last views would make the needed distinction between the real truth and human opinions upon any subject, and reveal that this truth was the only real "standard" by which any finite work or thought was to be measured.

In assuming the existence of "soul nerves" one must agree to abide by the logical consequences while on the subject. Nothing will be gained from following out the idea unless one is willing also to follow out the assumed correspondence between the two sets of nerves. All the qualities, actions and necessities which are known to belong to the physical ones, must be for the moment attributed to the ethereal ones. The result will be most interesting.

Physical nerves are to be used in discerning material entities without arbitrary distinctions. One can make distinctions for themselves; but none of these belong to these nerves.

Soul nerves, naturally, must be for the purpose of sensing ethereal entities, and also without arbitrary distinctions defined by the word “spiritual.” That is, they should be used upon all such invisible, but real objects as plans, opinions, problems, ideas, motives, truths of all kinds, the abstract, as well as upon spiritual truths and conditions. All these make up as great a part of the scheme of living, as the material world. Success, in this life, at least requires that one be able to sense these ethereal objects, and control them when necessary.

LOST EFFICIENCY

Now, if a child’s eyes were kept bandaged from birth to old age and material things never seen, the power to see them would be lost. This is equally true of ethereal entities. If one never looks at the abstract in any form, thinks and talks only about material things, the Soul becomes blind even to “spiritual” truth though formulas may be repeated daily.

The blindness reveals itself in many ways but notably in the inability to see and understand any obstacles (but material ones), that may be interfering with success. These blind people have no idea that they are surrounded with invisible situations upon which the attention must be kept fixed, as the eyes would be kept upon a wild beast or a

danger that was creeping upon them. There is no comprehension of conditions standing right at their side to be studied and removed. Instead, there is only the sense of discomfort or unhappiness and a knowledge of being unable to do as they wish.

There was once a period like this in the evolution of the physical nerves when the organic life on the globe had little sense of the material causes which interfered; but Nature was looking after this evolution, while the evolution of the soul nerves seems left in the hands of man. As a consequence, many go through life without ever really seeing a truth or an idea, in the true sense of the word seeing. They memorize sentences which stand for truth as a blind man might sit in a dark room, and memorize a description of light; but he would have gained no benefit from the light.

This condition is not incompatible with many virtues; but also, there are many situations in life, where the possession of all the virtues will not atone for inability to see the subtle conditions in situations of great responsibility.

In many such cases it will be impossible to have the real conditions recognized by any means whatever. If the person were physically blind, treatment would come first; but seeing with soul eyes is taken for granted as though there were no such things as cause and effect upon the soul plane. And yet every one knows how much harder it is to gain the assent of the world at large to a truth, than to an error.

There must be a logical reason for this. Com-

parison with the physical nerves suggests one. In the body, seeing means a most intricate mechanical act, which, according to evolution, organic things required ages to acquire. We know nothing of this effort to-day, because we are born with a nearly perfected nervous system, but if we could be given a set of nerves that had never inherited this ability to vibrate at all, how soon would they learn the art of responding to trillions of undulations a second in order to be able to see some color correctly?

Now there are many sets of soul nerves which have never had any exercise in the art of responding to truth of any kind, as the optic nerve responds to a ray of light. Whether the response to truth be the same as that of the physical nerves to light or not, the art cannot be learned without practice; and if the practice waits too long, it will never be learned. The difficulty in being responsive to the abstract of any description may be entirely in the nature of a mechanical one; (it is true that the defect can be removed with exercise).

This is of course no proof that “soul nerves” respond to truth through some mechanical act of vibration—a different class for each shade of meaning. The comparison is valuable, however, because it arouses the imagination as to the character of the difficulties in creating an appreciation of any new idea.

Often, it takes a century of time to disentangle some truth from the error which clung to the first impression, and the character of this difficulty must be as well defined as the defect in nerves which see red for green.

Science may not define this defect as clumsiness, and yet the inability to attain a special class of motion in distinguishing tone or color, would seem to be of that nature. One who is disposed to sing flat, finds it harder to strike the true note than the false one; and it is much harder to believe a truth when first heard, than to believe an error.

Also, if one stays until late in life in the same rut of thinking, it is as difficult an undertaking to get out of it as it would be to fit one's self to be a danseuse or acrobat when youth had passed. The presence of an effort does suggest clumsiness when one is unable to detect error or see shades of meaning; not clumsiness of mind but of Soul.

But better still, it suggests the need of exercise, which eventually removes the defect even if it should not be clumsiness. Long association with colors and tones increases the capacity to distinguish; long and intimate association with intricate and subtle ideas and shades of meaning increases in the same way the capacity to distinguish and makes the exercise a pleasure instead of a weariness.

Without this association, it presently becomes too great an effort to seek out even the hidden causes which interfere with one's material success; while to take a new point of view, even momentarily, becomes an impossibility. Nothing but self-evident, material facts can interest.

MISUSE OF TERMS

The advantage of assuming that an appreciation of truths came through the mechanical act of vibra-

tion as the sensation of light comes, would be very great. We should be forced then to select a different set of terms to express the act of bringing truth to the Soul; and we need a different set from the misleading ones in use.

Instead of the terms *planting* truth, *instilling* truth, truth *germinating*, a word would have to be sought that expressed a communication of motion. Vibration is of course the word that must be used at present; its use would mean that the Soul was not a receptacle to be filled with truth but an entity to be charged with its divine vitality, until it could do and dare in every direction that was needed.

Receptiveness to truth implies no effort upon the part of the Soul, and the use of this word receptiveness has been one great means for retarding the development of soul nerves. While it may not be correct to say that people lack imagination, intuition, and cannot be convinced of any truth out of their beaten track, because their soul nerves cannot respond to trillions of undulations a second, yet the mere use of these words must suggest the nature of the difficulty. At least it may make the fact plainer that these soul nerves have some serious defect which needs immediate attention.

SUGGESTIONS FOR CREATING EFFICIENCY

Another condition of the physical nerves is that to see anything, one must look at it. The act of looking at a truth an idea, the abstract or spiritual

in general, is not what many suppose it to be, because their conception of the act does not include the idea of responding to a motion. Looking, in this sense, can be explained best by illustrations.

Consider then mathematical truths, many of which deal with conditions more ethereal than "spiritual" ones. In this connection, ethereal is used in the sense of being more difficult to grasp; spiritual is used in the conventional sense of pertaining mainly to the ideas in connection with the salvation of the Soul. It is recognized that one might grasp easily the latter truths, through long association, and find the mathematical impossible simply through lack of this association.

And yet the inability to grapple with mathematics would be as truly a defect of the Soul as the inability to accept spiritual truths. This is undeniably true, if "God created all things."

But looking at a mathematical truth, is a very different affair from studying a rule in a book. This exercise of looking at the abstract must be gained by the kind of work engaged in by the first mathematicians of all.

These had first to discover the problems which to-day are presented to every student for solving. They did not exist in books but in some mysterious state, where lies everything which man needs for the development of his Soul. The mathematician, looking long and patiently into these ethereal conditions, discovered such problems as were not suggested by material conditions, and worked out the rules with his reasoning powers.

It is this capacity which needs to be developed in the students of to-day—at the sacrifice, of course of a few thousand facts, more or less. But to the materialist, space scarcely exists or a universe of truth, as real, though as invisible as the gases.

If the materialist were a teacher then, he would have no conception of what a student was missing, when, instead of looking steadily into the realm of abstract truth, he buried his head in a book, and memorized rules and formulas for solving problems already stated. It is true, however, that in this way of working, the student is getting the scantiest training in looking at the abstract.

This exercise must be begun with the child; yet many having children in charge, never realize this necessity for keeping the Soul's attention fixed upon the abstract, as the physical eye is trained to look steadily at material objects. Memorizing has nothing whatever to do with giving this exercise for holding the attention fixed upon ideas instead of upon things.

On the contrary, memorizing often destroys an ability which may exist, which means that a species of control over itself is being deliberately weakened in the Soul by some educational methods. Many deplorable failures in self-control are due to just such causes.

Without this exercise, this feat of keeping the attention fixed on ideas becomes more and more difficult, as one grows older, until at last humanity finds it too difficult altogether, and refuses to con-

sider any but material objects ; and dense materialism results.

The scholar who has not had the careful training will meet with similar difficulties when the hardest work is reached in mathematics. It may not be because he is not equal to the work, if his attention could be kept fixed long and steadily enough to discover the subtle relations which furnish the clue. But because of the absence of this ability, his capacity may never be discovered.

A teacher who is not a thinker, but only a mechanical worker, who trusts to memory alone, will have no conception of the difficulties with which the child is wrestling though they are immediately under his eyes. Still less will he realize that with each day, the child's ability to grasp the abstract is being lessened.

To give this training, the first step should be to take away the rules, wherever the processes are logical enough, and require the child to make his own, instead of memorizing those already made. (This may not always be possible, where the processes are mechanical, and not logical.) Of course so much ground would not be covered by this method but the race would be learning to *see* as a whole. Contact with the ethereal is never attained by mere memorizing.

Again, in the study of history. It is the ethereal conditions with which the scholar is concerned and which he may never catch a glimpse of, as he memorizes page after page to recite. He needs to have the mental eyes cleared, so that he sees for himself

something of the human nature reacting to its ethereal environment in the passage of events. It is subtle relations, correspondences, influences, motives that need to be absorbing the attention, not facts; and these cannot get attention if instead the time must be absorbed in memorizing the hundreds of unimportant details placed in most text-books.

These books are often made by those who cannot see so ethereal a thing as the needs of a human Soul; and this denseness is being created and admitted into important places constantly.

What has one who knows of nothing but memorizing to do with a human Soul's development? The carpenter who makes the furnishings of the gymnasium has a perfect memory of every detail. But would this be considered the kind of knowledge that fitted him to interfere with the development of the human body when he did not know a fact about its nerves, muscles, and their various needs?

A person may be a very cyclopedia of historical data, and never catch a glimpse of the stream of evolution beneath. History should be read in class and the student encouraged to make his own deductions. This keeps the mind centred upon the abstract and trains in thinking. This work can be begun with very young children.

The same is true in cultivating the ability to look at and be benefited by ethical truth. One may memorize texts, histories, catechisms forever and never get a glimpse of the idea these are trying

to advance. The ethical truths deal with man's relation to himself, to his fellow-man—and animals—and lastly, to the unseen universe and its Cause.

The relations between these ethical truths and humanity, and man's relation to humanity also, are being demonstrated hour by hour before his eyes, in every circumstance of life. Every event, large and small of human life, has something to tell. It is here then that these truths should be studied.

The problems and situations of the present, form the arena in which humanity can exercise that keen discrimination and self-control which mark the second set of powers. To recognize each situation and the influence to be brought to bear, as the physician sees the physical trouble and selects the remedy and above all to see the human Soul beneath, its rights and divine origin, this is one phase of inspiration.

This fine discrimination which can detect the dividing line between the obscurest rights of individuals, is not being revealed in the platitudes which are often applied indiscriminately to every case. But one must have training in looking steadily until all the subtle relations begin to reveal themselves; as when one looks steadily at a tree until details of leaves, branches, coloring, light and shade catch the attention as they never do with the superficial observer.

By giving this close attention to the ethereal conditions in the Ego's environment, deductions begin to form which are applicable to the imme-

diate situation, not to some other superficial phase, with which every one is acquainted.¹

The training for this discrimination can be begun with even the child, care being taken, of course, to exercise the utmost judgment in the work. To train the Soul nerves in this direction, the willing little mind must be put in contact with the situations themselves, not with some talk about them. Do not preach his duty to him, but put him to the work of settling the knotty little points which come up in the daily life of home and school, and even in his relations to his own city. An impersonal attitude must be assumed. The child's loyalty to a law of right which he has himself evolved, will be surer to stand temptation, than under any other conditions.

One afternoon a week should be devoted to drill in seeking out the individual rights in such cases as the child can grasp; in questioning as to duties, relations between certain acts, in the search for motives, and for influences. In this way, the habit would be formed of realizing that there was an unseen world around the Soul which affected it, and of looking steadily into its depths. Many never do this.

The old-fashioned debating society also cultivated this habit of looking steadily at the abstract in the shape of opinions, rights, etc. Arguing is magnifi-

¹ It is not that the superficial person *does* not see these details; it is that he *cannot* see them that is so unfortunate. When presently it becomes the need of his life, to see below the surface, he will find it impossible.

cent practice in this direction. It is not the ability to settle questions that is to be considered in taking this exercise, but the training in being able to hold the mind down to ethereal things as one holds the eye fixed. Presently comes the ability—so lacking in many—to see finer and finer shades of meanings and to hold many invisible, impalpable entities in the mental keeping until time to apply them to the most ethereal situations.

It must be remembered that, assuming the existence of "soul nerves," this act of looking steadily at the truth means something similar to the mechanical act of responding to a fabulous number of undulations a second. Of course it is wearying, to one who has not had the drill. But the more wearying, the more it is needed.

The facility should be cultivated sedulously from childhood up. Many a child can use its judgment, can analyze, classify, decide upon relative values, etc., at six years, much better than at twelve, after having been through the forcing system which too often stands for education. It is enough to make the heavens cry out to see the kind of work that is given to children—after leaving the kindergarten—in the most impressible years of their lives.

DEFECTS OF EARLY TRAINING AND MEMORIZING

At this time, any necessary habits of mind and Soul could be formed. Every evil to be deplored in its future could be exactly prepared for, and the child would enjoy the training. The habits of self-

control and of appreciativeness in all right and healthy directions which could be formed in these years would count for more than all that is gained at the expense of such habits.

Every one must have noticed how the bright child seems to absorb often, instead of going through the effort of memorizing. This desirable capacity is due to favorable conditions in the life of the child, or of its ancestors. These conditions could be discovered and reproduced for the benefit of the dull child, and the work would not be greater than the attempt to teach it without creating a keen interest. Where this interest is kept up in the child, the ability to keep the attention centred upon the abstract, as upon a material object, will come of itself.

The means for arousing interest must include many things besides books and memory exercises; and the cultivation of the will power must not be lost sight of in cultivating the power to see. Often these most important capacities are being destroyed day by day in the schoolroom: it is not realized that any one can *plant* a truth or an idea, in the sense of teaching to repeat the formula which stands for it like a parrot; but that very few are able to cultivate the facility to appreciate ideas and grasp them readily.

The work in the schoolroom should so fascinate that it can compete with all the undisciplined or vicious attractions the child meets upon the street. But memorizing alone cannot accomplish this.

It is heartrending to see little children wasting

precious, golden moments poring over unimportant names upon the map, memorizing unimportant dates and events or difficult names in mathematics (when their only concern should be to draw the figures) or committing tables, digit by digit, when all such details—as the tables—can be gained intuitively during more important processes. The universe of the abstract is becoming each day, more and more inaccessible to them, because of this absorption in the trivial and material.

There are many who go through their education without getting any of this most necessary drill; because of the prevalence of memory work. And yet a child of three can be trained to look as steadily at an abstract thing as at a material one. It was just this ability in the childhood of the race that resulted in inspiration.

As the years pass this effort becomes more and more difficult and finally impossible, just as intricate muscular work becomes impossible from stiffened joints and muscles. Then when life presents problems which require the keenest insight and the most precise use of the reasoning powers, they cannot be met and conquered. The absence of soul nerves is demonstrated every day, by the inability to *think* one's self out of a difficulty when material means are of no avail or unattainable.

As humanity develops, such situations become more and more frequent. Those who are surrounded with resources and the influences of birth, means, position, and are bolstered up by these, may never discover how weak they would be in such situations

without this support. This weakness is very general, however, in high as well as in low places; and it is a weakness of the Soul, which must be offensive to an omnipotent Being, no matter how much He forgives it.

Meantime, the criticism of the weak ones (who are supported) which they fling unstintedly upon the weak ones who are not so supported, and have no weapon but neglected reasoning powers, is a great and incessant act of injustice.

It follows that a teacher who understands nothing about these “soul nerves,” is not a thinker himself, and who is conscious of only what can be sensed through the physical nerves, will be doing incalculable harm in this domain, and be, of course, unconscious of the fact.

Unfortunately, this condition is compatible with the presence of the intensest conscientiousness. As stated, any one can *plant* a truth who is able to repeat the formula which stands for it; but the ability to cultivate the facility to see and receive truths, is a rare accomplishment. The intensest conscientiousness however will not create the ability to cultivate this facility in others. It must come through long, long training which is often being sacrificed in the training for conscientiousness only.

If there are such entities as “soul nerves,” then, this facility to respond to the truth, however new, means the same thing as being able to go through some intricate action: such as the physical nerves go through with, for instance in responding to un-

dulations so swift that seven hundred millions of millions break upon the retina every moment in looking at the color violet; or undulations so short that sixty thousand—for the same color—are compressed in an inch; the length of each being less than one thirty-five ten millionths of an inch.

Of course it cannot be asserted that soul nerves exist, or that their existence would mean that they obeyed the same laws as the physical ones. But in bringing the term to this natural test of its meaning, the difficulties in disseminating truth are seen in a new light.

These difficulties exist; they are immense; they need to be looked at in every light that it is possible to bring to bear. This use of the term soul nerves, brings out this fact which might not be discovered in any other way; that is that truth cannot be *planted* any more than light can: that we do not have light related to us, talked at us, but we sit in its rays, and receive its benefits.

Some means to create in soul nerves the facility to receive exact impressions of truth is becoming a necessity. To have to receive it, strained through the unavoidable error which each human interpretation adds, is deplorable. One's own errors form a veil which shuts out much of the reality; one is only doubling the veil when others are required to do their thinking for them.

The motor side of these soul nerves, would mean of course the ability to control these ethereal conditions. But to control any condition, it is neces-

sary first to recognize its presence and its character. A blind Sampson would be helpless before many trifling material dangers.

The use of the word vibration would accomplish much if it did no more than suggest these reasons why it is so difficult to have truth appreciated. Constant exercise would be necessary to create facility in responding to vibration. This exercise would consist in daily association with ideas of all classes. Memorizing does not give this exercise; first, because one can memorize with the mind's eye straying off in every direction; second, because one can memorize while the words are carrying no more meaning to the Soul than if they were in a foreign tongue.

Wherever these habits exist, the soul nerves are getting no more exercise than the eyes would get if kept always bandaged. This alone would destroy the capacity of inspiration.

Nerves in this condition would need the same careful attention which an oculist would give to eyes that could not see clearly; but it is the custom, quite frequently, for those who are dealing with dull or refractory or vicious people to declare that they are stubborn and to not even realize that there is a defect to be removed.

Imagine an oculist whose sole treatment consisted in holding objects before half blind eyes and calling the patient stubborn because he did not see. There are many who have no thought of the necessity of getting the Soul into the right condition. Their attention is centred only upon the idea to be

impressed, with some belief that the mere repetition of words will have some supernatural effect.

There are no supernatural effects. For every slightest result in the Soul, a law has been provided. When the mere repetition of words succeeds in giving a desired impression of some abstract idea, this means that the soul nerves have already been trained in the necessary facility. When the idea does not take effect, they have not been trained.

This explanation is as indisputable as that one is blind when they look at a ray of light and do not see it. When the light can reach the soul it has a certain subtle effect. Just as truly will an idea have an effect, more or less forceful, *if it gains the attention*. But ideas are a subtle something aside from the words which represent them, just as light is a force entirely distinct from the words which would describe it. Mere memorizing can never produce these effects. One could not see to read or warm one's self by the most vivid description of light or heat. Inspiration is equally impossible without contact with truth as a force instead of as mere words.

SOME DEDUCTIONS

Again, if the impressions of the abstract come through some means resembling trillions of undulations a second, then some more intricate class of truth cannot be appreciated before the simpler exercises have been gained perfectly.

This is the mistake usually made in dealing with very untrained classes of minds. Often, those who

have had no exercise in this direction are expected to receive immediately, by merely hearing the words, some truth which perhaps it has taken the race a century of experience and effort to develop. This mistake is often made with savage nations. Civilization means something far greater than wearing clothes, learning to read, and even respecting the marriage tie.

The term soul nerves implies the existence of a telegraphic system, over which the truth comes. One may have the intensest wish or anxiety to reform or influence, but wishes or conscientiousness do not create telegraphic systems.

It is impossible to believe that a divine Being would will that any one should be blind to the truth, or would perform miracles to remove the defects. Had the religionists then been giving logical thought to the subject all these days, we should be spared such hideous explanations of present conditions, as that “God is obliged to condemn some to eternal punishment, for the sake of His own glory.”

This and many other impious conceptions of Divinity and truth, have resulted from the strange idea which many possess that one who is trying to impart ethical or spiritual truth does not need to have great intelligence. No idea could be more pernicious and the human Soul has suffered from the effects of it in many ways.

The idea arose perhaps from the injunction to be “like a little child.” But it was never the ignorance of the little child that was meant. It was the

child's intense vitality, receptiveness and determination to *know, know, know*. It was the child's keenness in detecting the spurious and its power to leave behind each day, the ignorance of yesterday. It was the hospitality to all new ideas, the freedom from prejudice and its readiness to believe in possibilities beyond the evidence of its senses, that must have been meant.

The difference between this spirit and the ignorance which is supposed by some to be no bar in the ministry—of all professions—is beyond expression.

As stated in the beginning of the second set of powers, these three preceding chapters, are written for three purposes. I. To define the meaning of Inspiration. II. To suggest certain influences which would surely efface such a power, if it ever existed. III. To give reasons why all who believe in the past existence of this power, should make every effort to revive it. Its absence might even become one test of development.

CHAPTER XIII

THIRD SET OF POWERS

DIFFERENCE BETWEEN THESE AND THE OTHER
SETS — DIFFERENCE IN THE AGENTS — SOUL'S
EFFECT UPON ETHER — CORROBORATION
THROUGH PHENOMENON OF DREAMING

LIST

<i>Sensory</i>	<i>Motor</i>
Subconsciousness.	Consciousness.
"Hearing One's Self Think."	Memory.
Dreaming.	Playing by Ear.
Hallucinations.	Drawing from Memory.
	Catalepsy.
	Sense of direction, space, distance, etc.

THIS is an instance where exact classification is difficult, since some of the powers could as well be upon one side as the other. But at this stage, simplicity of presentation is of paramount importance.

The value of this third set in revealing interesting and often unexpected condition of the Soul, is very great. Studied closely, they also reveal the serious danger of undertaking the development of this greatest of all entities without understanding all its possibilities and characteristics.

Through this set, many further glimpses are caught of the more subtle phases, which appar-

ently could be gained in no other way. The suggestions due to these glimpses, cannot be refuted, even if they cannot be proved as true; they should cause a criticism then of many methods in existence to-day, for influencing Soul.

On the sensory side of these third powers, there are several marked differences between this set and the two already given. The Ego seems now brought into intimate contact with certain of its own states and actions instead of with the material universe and the universe of truth and ideas, as before.

On the motor side there is also a difference, but not so great a one. Soul is still controlling itself, but under different conditions.

There is a difference, for instance, between controlling the Ego in such acts as playing by ear or drawing from memory and the control necessary to resist temptation of any kind. Though both these first acts often mean an inheritance, for which the possessor deserves no credit, they yet indicate a high degree of cultivation in both sides of these Soul powers.

There is again a difference between controlling the Soul during temptation and sending down a force which produces such physical conditions as catalepsy; or in producing objective impressions in dreams when no material object is present. All these the Ego is capable of doing as this third set demonstrates.

On the sensory side, the Soul is learning most interesting facts about itself. Even the illnesses and

accidents of its body seem to suggest the Ego's resourcefulness in overcoming difficulties.¹

Studied closely, this third set suggests the presence of still another telegraphic system, running from the Soul, back to its own self and discovering a most peculiar state of affairs. This system is revealed in the homely expression "Hearing one's self think," and it is impossible to avoid the suggestion that the Soul would not know even of its own existence, much less of its states, if it were not for this system. (Just as it would know nothing of the conditions of its body, if it were not for the physical nerves.)

These powers then also reveal the Soul in the acts of discerning and of willing. Though in some divisions of this set, the Ego seems to be seeing and hearing its own thoughts, memories, actions—which are of course creations of the Soul itself—this seeing and hearing we must attribute to nerves of some kind, since we know of no other means of communication. Whether these are physical or soul nerves, is to be decided only by experiments and the closest thinking: but the decision will be a most important one in the life of the race.

DIFFERENCE IN THE AGENTS

These third powers then indicate a different species of seeing and hearing; but the important fact in

¹ This might help to remove the atmosphere of sentimentalism, which hovers around too many cases of invalidism—a contribution from the romantic days, when good health was considered to indicate a lack of delicacy in the nature.

this difference does not lie so much in the class of nerves used, as in the agent which sets these nerves to work.

In the acts of seeing and hearing in the first and second sets of powers, the agents which cause the vibrations of the sensory nerves, whether they were in the material or the abstract universe are independent of the Ego itself.

In this third set of powers however, the agent which creates the impressions being received, is the Soul itself. If it were possible to know that these impressions came to the Soul by means of the physical nerves, as other impressions come, it would be evident then that the Ego is able to generate a force, just as force is generated in the universe by which the ether is kept in its constant condition of vibration.

This would be a most interesting fact to discover about the Soul. It is also a most interesting subject for speculation. A centre of force which at the same time thinks and feels, must require more careful and varied consideration than is often supposed to be necessary for the Soul.

It is impossible to avoid considering that force is generated when a command is sent down the motor nerves to the muscles ; but in these third powers, Soul seems to be even setting up sights and sounds in imitation of those created by the material world.

Whatever may be the character of the dynamo which creates the phenomena of seeing and hearing through ether vibrations, some other agent must be found for the phenomena in this third set. While

this agent may not be the Soul, at least, at present, there seems to be no other one in view that can so substantiate its claims. The importance of this, even as a possibility only, cannot be overestimated. As stated, it would suggest that the Soul of even the meanest being was a generator of force, as it certainly seems to be, when it controls the motor nerves.

If there should really be a close correspondence between Soul and the physical body, there would be no possibility of evading this suggestion. In dreams, hallucinations, etc., we are seeing and hearing something, and there must be a definite way by which these impressions come. The seeing and hearing of material objects is due to vibrations of the ether which is a form of energy, created by some agent.

SOUL'S EFFECT UPON THE ETHER

If Soul were the agent in the third set of powers, it must be considered that it may have power even to affect the ether. This would furnish a standard by which to measure the Ego's present attainments, and would be of itself, a sufficient reason for taking this point of view. Any idea which can arouse interest and waken the imagination over the real meaning of Soul is its own excuse. Even if proved erroneous on its first appearance, it has aroused the truth that proved it.

Measuring Soul as an agent, by the one which creates or modifies ether vibrations, reveals an interesting state of affairs in this third set. In the

first two powers, the stability of the entities which created them, was pointed out. The peculiar quality of a material object is this stability. It stays in its place until removed, and its action upon the nerves is continuous and steady.

The ether vibrations which bring light, color, sound, are also steady and continuous; while the eternal verities are probably never interfered with, as far as their state and continued action upon the Soul is concerned.

When the Ego is unable then to focus its attention in any one of these directions, it is never the fault of the objects themselves.

The case is very different however, when it is the human Soul which is creating the objects to be seen or heard, in dreaming for instance. This Soul is most undisciplined and unstable. Its memories, thoughts, opinions, often have about as much power to gain and hold the attention of its own nerves, as a will-o'-the-wisp.

CORROBORATION THROUGH PHENOMENON OF DREAMING

Some appreciation of what the Soul is doing then when it dreams steadily, recalls easily, etc., will be realized, if one remembers how hard it is for even material things to hold the attention.

Now these impressions received by the Soul in the third powers, are never due to material entities, (though not to ethereal ones as ethereal is used in the second powers). This fact should be considered significant, when it is taken in connection with the

fact that usually, it is impossible for the Soul to be conscious of the presence of any but material entities, though the ethereal conditions which surround it are as real as the gases.

Though the capacity exists only in sleep, it suggests that there should be more interests in the latent powers which this Ego may be possessing.

Since we cannot be conscious in this vivid way of our waking thoughts and memories, it is evident that Soul possesses in sleep a capacity which it does not possess in waking hours. This may seem a great many words for a very small fact; but it underlies one of the most important questions of existence—the capacity which may be possessed by a disembodied Soul.

This ability to create at times impressions of sights and sounds so vivid as to deceive the Ego itself, suggests again that science may not yet have come to the end of the search which deals with the phenomena of seeing and hearing. How could it have done so, when these wonderful sensations are referred to a material agent only, the brain?

It may be to tell but half the story also, when the origin of these impressions is attributed to the ether alone. Even a temporary study then of this subject of the senses with the Soul as a factor will suggest many valuable ideas, each of which could be tested.

This third set of powers finally, would meet some of the qualifications that should belong to "Soul nerves." That is, they enable us to discern the

Soul itself, at work, instead of only the material universe and the universe of truths and ideas.

Through the physical nerves, we see something of the actions of the mighty Soul of the universe—by whatever name this is called. But through the third set of powers, we see the human Soul at work in its own universe, the body. The way in which the impressions come in each case, is a subject demanding the closest attention.

CHAPTER XIV

SUBCONSCIOUSNESS—MISTAKEN BELIEFS IN SIMPLICITY—EXTENT OF THE SOUL—ILLUSTRATION OF RELATION BETWEEN SUBCONSCIOUSNESS AND CONSCIOUSNESS—FOUR STATES OF THE SUBCONSCIOUS

BEFORE beginning upon this most interesting one of the third set of powers, a little time must be spent in defining the extent of the Soul, as displayed even in the limited knowledge we have of its nature. This is really necessary because of a determined inclination to-day to insist upon the *simplicity* of everything, human character, especially.

There is no such condition as that of simplicity in life to-day. To insist upon the idea, only lessens the sense of responsibility and causes humanity to assume burdens that are entirely beyond its strength. The expression "Let there be light" is often used as a wonderful (and most misleading) illustration of simplicity in expression.

Its use in this way will illustrate the unfortunate result of this devotion to the simple. To the struggling thinkers in the dawn of intelligence doubtless those words stood for the act of the gradual coming of light from chaos, which to them could mean only some act like stepping, in a mo-

ment of time from the darkness of one condition into the light of another.

Those thinkers were excusable for this idea. They had no means for suspecting the marvellous complexity which underlies even what appears to be the simplest act of Nature. They could have had no conception of the many steps in the evolution of light from chaos, and the precision with which each was taken, as is the case in every act of Nature's.

But to-day, it is inexcusable for any one to imagine that the act of this creation of light was a simple one; as though it meant nothing more than striking a match and touching it to a gas jet (and even this being simple only to the most ignorant).

"Let there be light" though a grand sentence at its birth then, is now shutting out a most needed view of Omnipotence. The effect is similar when one insists upon the simplicity of the human Soul.

It is this idea, among others, which interferes seriously with reform. Certain fundamental traits of character are always in evidence. The superficial observer cannot see the host of obscure ones below the surface and keeps perpetuating the idea of simplicity. As a consequence the impression is rooted deeply, that any one can understand the human Soul, and attempt to develop it; that any one can raise a child; any one undertake its education; any one attempt to reform a depraved nature.

As a further consequence, in the great majority of cases the Soul is exposed to exactly the wrong influences, instead of the ones which would develop it as it should be; and we hear then that it is im-

possible to reform. But it is true, that whatever method is used and does not succeed, is the *wrong* method, in that case.

EXTENT OF THE SOUL

To remove then this impression of the Soul's simplicity, consider the work which even the most degraded Soul is doing always; first in keeping intact through the motor nerves, the elements which make up its physical body; and second in receiving the stream of impressions constantly coming to it through the sensory nerves, and in controlling even the limited number of daily actions which the average person engages in.

The impressions from the world without, brought by the sensory nerves, even the most primitive soul sorts, labels, classifies and combines into convictions, while at the same time experiencing emotions of many kinds and creating sentiments as varied.

Consider also the accumulation of memories, habits, prejudices, inherited or acquired. Consider the capacities, reasoning powers, convictions of right and wrong, beginnings of knowledge, ethical, artistic, scientific; all the flotsam and jetsam of inheritance from disciplined and undisciplined ancestors and creating, altogether, this soul's character, consistency.

The list does not stop even here. There are still the possibilities into which each Soul could develop under a favorable environment. These possibilities must exist in some shape which may bear some resemblance to that of stored energy. The stored

130 A PRACTICAL STUDY OF THE SOUL

force in the watch-spring lies in the same unrecognized yet potent state as the capacities into which Soul is to develop.

There are also those ancestral memories which give the sensations, familiar to all, of having "been through some experience before." Lastly, there are the many now latent physical capacities once possessed by man and still retained by many animals, when not spoiled by civilization. An instance of such possessions is seen in the ease with which the very young child learns to swim, while the art is so difficult to acquire if one waits too long.

This chaos of conditions, of which the Soul itself knows so little proves conclusively, that even the most primitive Ego to-day is a most complex entity, since it is composed of all these factors even when those due to the book education are lacking. This complexity should also remove the idea that all humanity is run in exactly the same molds, like rows of candles.

SUBCONSCIOUSNESS

While all these capacities exist in every Soul in some degree of vitality, the Ego itself is often entirely ignorant of their presence. It is this fact which has given rise to the term "subconscious self." In this respect, the Soul corresponds closely with the body, since, to the child at least, the body is a complication of organs, tissues, muscles, etc., of whose actions and existence he is at first entirely ignorant.

To this subconscious condition of the Self, the

most discriminating care is due. Only the keenest and most logical minds should have it in care—those acquainted with all the influences and forces known at present. It is as far as possible from being an “ignorant personality” yet “controlling” the asserted wiser conscious self, as has been stated. The conscious self is often really the ignorant part of the Soul, since the subconscious state and the laws which govern its development, are often undreamed of. The subconscious state performs its appointed work, without any supervision from the consciousness. Often indeed, the consciousness interferes with its automatic, or initiative work. Those who play from memory until in some selection the act has become automatic, will realize this fact. Being automatic, the act goes on with the mind engaged upon something else: but if by any chance consciousness interferes, a mistake is very likely to occur.

This will be more noticeable still, if one has forgotten such a selection, and is trying to recall it. The success will be greater when one does not think too intently upon the subject. The subconsciousness seems to be under the control of Nature, while man himself is controlling the consciousness.

RELATION OF SUBCONSCIOUSNESS TO SOUL

But this invisible part of the Soul is by no means a *separate* personality, as has been also stated.

The safest and most reasonable plan is to consider the Soul a unit, until we can *prove* that it is made up of separate personalities: especially when there

are more reasonable ways to explain its peculiarities. It is much more reasonable to say the subconsciousness is simply a part of the Soul of whose existence the majority are ignorant, and whose depths, at present, no one can entirely fathom. It is unfortunate that the term *self* ever came to be applied to it, since its real status is the subconscious *part of* one's self.

It is quite true that this chaos of tendencies, capacities and habits is constantly biasing our actions, often without the fact being realized ; but it would be as logical to declare that physical weakness, when interfering with one's actions, was a separate, ignorant personality, controlling the other self. Consciousness and subconsciousness are states which express the degree of development and vitality, to which the Soul has attained. This vitality varies constantly not only in the Soul, but in different divisions of its capacities and interests. To-day one set will have the floor to be lulled to-morrow into temporary inaction by some different set of experiences ; just as the conscious self is always changing, where the vitality is great. A sudden excitement, or unusual experience, will often bring a part of this unrecognized state into view, and astonish the owner with a possession of which he had no suspicion. These instances sometimes suggest the heights to which one should attain all the time ; or they may suggest a height to which some ancestor attained, and which we have not discovered before.

There is an illustration which expresses this well,

though it is a somewhat material one. Imagine a bed of wood coals, half covered with ashes, but showing a glimmer here and there, which reveals that life is present. Take the bellows and blow upon this bed for a few moments and watch it quiver into a beautiful glow over its entire surface. This reveals the latent capacity of the mass; but as soon as the impulse which woke it into life is removed, the pile sinks back into its original state.

This last condition represents the subconsciousness. The bellows stands for the extremities of life and effort, of which many are so terribly afraid. The beautiful glow is the consciousness, aroused into vitality by these extremities. Suffering, urgent necessities, intense ambition, conscientiousness, the need to put forth one's finest strength to accomplish some difficult feat, all these have the effect of arousing the subconsciousness into what should perhaps be its normal condition.¹

Those who have some conception of the meaning of life, with all its possibilities, will want to learn how to keep up the glow without waiting for circumstances to bring it about; for too often the circumstance is suffering. But if consciousness were kept to its normal point of vitality, doubtless one would see how to evade the suffering, because the use of extreme experiences is to awaken the dolt, never to punish one already sufficiently alive.

¹In one sense this illustration is unfortunate. The more alive the coals, the quicker they die. But in the soul, vitality breeds vitality.

FOUR STATES OF THE SUBCONSCIOUSNESS

A further look at this subconsciousness will reveal that all these elements are present in one of four different forms.

I. Those which have never yet reached a state of consciousness, (as seen in the dull children of bright parents).

II. Those which have been developed by environment, but which have been lost, forgotten, through change or lapse of time, neglect, etc.

III. Those which have been cultivated to such a high state of perfection, in the case of capacities, that one is no longer conscious of their presence or action, though in constant use. This means automatic action.

IV. A state of activity which means subconscious thinking; for often thinking goes on without the knowledge of the conscious self, and comes into view under favoring conditions.

The third or automatic state is most familiarly revealed by any musician who is able to play a difficult selection and talk at the same time. But the most pronounced case of this automatic action is found in the unconscious control of the various organs of the body, by means of the motor nerves. According to evolution, this control was gained step by step, with such difficulty as attends acquiring any muscular feat; but now the Ego has been directing the motor nerves that control heart, lungs, etc., so long, that there is not the slightest consciousness of the act.¹

¹ It is this automatic control of the functions that is being inter-

A detailed account of each state would be most interesting if space permitted, but this subconscious thinking is the most peculiar and interesting of all. It seems as though it might often be due simply to the incessant action and reaction of all the acquirements of the subconsciousness upon each other. The soul grows partly through its thinking; and this act is illustrated on the physical plane by the body's unnoticed act of growing.

SUBCONSCIOUS THINKING

That the reasoning powers do often go on with their work without the Soul being conscious of the fact, is demonstrated every time one puts a problem into the keeping of the subconsciousness and presently finds it worked out to a satisfactory conclusion. There is, however, an instance more peculiar still, of which all thinkers must be conscious and which illustrates both the act below the surface and its coming into view.

A full fledged idea comes to one suddenly with no logical reasons in sight, for either its existence, or its truthfulness. It seems to be a perfected deduction from something, but it is impossible to say what. It is labeled and laid away for future attention. Then weeks, months, even a year or two later, after a laborious process of reasoning, from data collected from various experiences and with

ferred with, when one is accused of thinking too much of one's symptoms. The thinking itself may be subconscious, in which case, the person would honestly deny the act. But many other mental states can produce this same effect of interference.

this idea perhaps forgotten, it suddenly rises into view as the result of this reasoning. Its right to existence is now demonstrated, if the reasoning is correct.

This reveals another characteristic of this subconsciousness, repeated also in "hearing one's self think;" this is that you may know a fact, some time before you become conscious of knowing it. The *state* in which this knowledge was existing before discovered is something that needs to be investigated.

This state of subconsciousness must prove that the human soul is a very complex entity; and it is reasonable to suppose that the complexity increases with each generation, instead of diminishing. Each marriage brings together two different sets of conditions, many of them distinctly unrelated. It is these combinations which create the distinctions in individuality. If every soul could start equipped in exactly the same way as regards traits of character, changes would be arising all the time, from different experiences, and a different order in their coming: all of which is beyond the vision of the materialist. This distinct individuality lies latent in many cases; but whatever brings greater vitality into the subconsciousness, brings it more into light.

Of course this is but the merest sketch of this mysterious subconscious state. Each of the four divisions needs a book. But this claims only to be a study of the Soul and must be concerned at present mainly with the title-page and index of this immense subject.

THE DUTY TO THE SUBCONSCIOUSNESS

This subconscious state of the Soul, each one brings with him at birth ; and in obedience to the command " Know thyself," each one owes it the duty of being developed. And yet, how many there are, even in responsible positions, who do not know of the existence of this state of the Ego.

It is ignorance of the subconsciousness that causes most of the uncharitable judgments that are so prevalent. The superficial observer is acquainted with a few characteristics, common to all the race, and bases his criticisms entirely upon these. If also he has knowledge of only a few of the many forces present in the environment of each Soul, his criticisms can have no value whatever. There will be no appreciation in the superficial minds of all the hidden motives at work, or of all the inherited weaknesses or traits that constantly interfere with the best intentions in each human being. All the different ways there are for responding to environment will be beyond their field of vision. There can be then no subtle analysis of cause and effect and of course no appreciation of effort in such judgments.

And yet, what humanity craves, when life does not go smoothly is kindly appreciation of its efforts and just criticism of its failures. Many a load that has crushed one utterly, could have been borne, had there been this one element of intelligent appreciation.

The only way to establish the brotherhood of man is to reveal to him what the human Soul really

is. It is impossible to love or appreciate something of which little or nothing is known. The duty in this direction may be preached forever, and there will be no result. But reveal the heights and depths of the subconscious self, the possibilities, tendencies, meanings, motives, and gradually interest must be aroused. And from interest will come what is far better than love even—that is justice, and just criticisms.

CHAPTER XV

CONSCIOUSNESS

CONSCIOUSNESS is the opposite condition to the subconscious state, and is entirely absent in the child at birth. When the child is born, it is animated by a wonderful activity, revealed especially in its ability to control the organs of its body: but any knowledge of itself, its capacities, instincts, or of its existence even is entirely absent.

Consciousness is the characteristic of the Soul which distinguishes man from the animal. It can be defined somewhat then, by studying its absence in the animal. It is doubtful if even the very intelligent animals are conscious of the existence of their bodies, except during pain or injury in some part or member. Existence itself, and its object cannot gain the animal's attention, as they cannot gain it in a very low order of human beings. Again, though an animal can suffer mentally, (as well as physically) through homesickness or loss of relative or friend, and can enjoy, as in the chase, it still cannot think (as far as we know) "I am suffering," or take pride in its successes, though ambitious to succeed. A dog also, may be most faithful to a trust but cannot be said to be conscious of duty, or know that it is performing one. It is these distinctions which define the presence and

meaning of consciousness. If there seem to be cases where it exists in an animal, that is only another proof of the theory of Evolution.

The extent to which the consciousness is developed in individuals, is widely different. The condition of an idiot is the extreme instance of its absence in the human Soul, after that of the new-born infant. The supreme height to which this state has attained at present, would seem to be the consciousness of the existence of one's own Soul.

To believe that one has a Soul because told the fact, is not necessarily being conscious of the Soul. Consciousness is a much more subtle condition than *knowing*, as the word is understood. One may be full of knowledge and yet have a very misty conception of the Soul. It has taken ages of existence for the consciousness of humanity to reach its present altitude; and yet with many, it compares with the subconscious self, as the faint silver rim of the new moon compares with the remaining darkened section of the sphere.

The bed of coals when full of life has been given as an illustration of the consciousness. The act of waking from sleep illustrates also the difference between the subconscious and conscious self. The act of sleeping itself, has also a great significance. It suggests the important possibility, that consciousness may be a late acquirement of the Ego.

CONSCIOUSNESS A LATE ACQUIREMENT

The latest acquirement of the Ego, would naturally be one which in the long course of evolution, had

not yet reached perfection. As a perfected acquirement of the Ego, consider the control it has gained over the organs. As life depended upon the creation and control of these organs, this acquirement must have been the first after the Soul's feat of uniting with matter. Being the first, this control has now attained such automatic perfection and endurance, that at times it continues for a hundred years or more.

Not so with the consciousness. Periodically it stops to rest in the act of sleeping; and this may be simply because the condition is too new and difficult, to be kept up continuously. That consciousness is really absent to a certain extent during sleep, and resting perhaps, is proved by the fact, that in dreams, even the greatest absurdities do not appear incongruous. That is, for the moment, Soul seems to have sunk back into the animal condition, since to an animal, nothing can appear incongruous.

There are times when consciousness does remain active in sleep and permits one to realize the act of dreaming, without waking up. This indicates that even in sleep Soul at times possesses a finer strength than usual. This relation of sleep to the consciousness is a most interesting one. It suggests that there is a sleep of the body and one of the Soul, and that these are not obliged to take place at the same time. The body's sleep indeed, really means that the Soul is set free from many of its duties for the time being, and may not be excusable for failing to recognize the incongruous element in dreams. The "sound, dreamless sleep" takes on a different meaning in this light.

The development of the consciousness begins with the first hour of the child's birth, and seems to be one of the reasons for the Soul's union with matter. If not interfered with, this development goes steadily on until death. There must be some serious reason then for this awakening of this state. Many things interfere with this awakening, that yet get no criticism of their influence. Naturally this retarding of the development must bring results of some kind. The most common result is seen in the hosts of commonplace personalities, which the world accepts as a part of the "plan" of existence. But if Soul has lived forever, it would seem as if by this time it might have got past this extreme condition, if there had been something besides drudgery, or trivial interests or vicious surroundings to arouse the subconsciousness.

RELATION OF CONSCIOUSNESS TO OLD AGE

There is one result that will probably be finally laid to stifling the consciousness, in which all are interested; and that is old age, in the sense of decaying faculties, judgment, interests, etc. Hosts of people as age creeps on, are of little satisfaction to themselves or others, simply because nothing of their subconscious individuality has been aroused excepting that absolutely necessary for the commonest needs of life. Even the material needs of life, make demands enough to keep the Soul somewhat alive for a time; but as the years pass on, the demands and interests which naturally pertain to youth and keep the Soul active, drop away. If

then there has been present only these interests in the lives of these persons, they are left with nothing to turn to and with a sense of unimportance, of being dropped out of the scheme of living, that is in itself a death-blow.

Gradually, all the marvelous possibilities with which the commonest Soul is equipped at birth, have sunk deeper into the subconsciousness from lack of exercise, and the individual, having nothing to turn to, settles back into some such condition as the sea would attain if perfect rest and quiet could come to it. If the theory of reincarnation be a fact, this is the condition that would seem to demand its assistance after death.

The illusions of youth in such a case, have all vanished of course, though often they were not beyond the reach in the least. The world is full of men and women, who are preparing for this condition, because they can see nothing in this beautiful though sad life, but the few little interests to which they have been always tied, like a slave. And yet, in the humblest Soul there existed some capacity whose cultivation would have saved them from the commonplace and brought for them a consideration due to something more creditable than mere age itself.

There is no call whatever for the Soul to grow old though it should never remain *childish*.¹ It is

¹It is a shame to debase this word *childish* by applying it to a state of stagnation, of which the child has no knowledge. It is the same mistake as that of applying the word *brutish* to human traits of which an animal would be ashamed.

only the loss of this vitality of the Ego which makes the objectionable difference between youth and age—youth with his keen eyes delightedly pursuing, pressing on in every possible direction, full of courage and a divine interest; old age, soured, indifferent, narrowed into the smallest possible rut of purely personal interests.

The first is what it means to be “a boy”—keen-eyed full of interest in everything new, hating monotony as the great Force hates it, ambitious to do whatever any one else can do, equal to any amount of endurance in discomfort or disaster, if only it is proved to be worth while. These qualities never need to be lost. The interests of youth cannot continue to arouse them, but as life passes still other interests as keen arise if one is taught to see and appreciate them.

It has been a great misfortune for humanity, that it accepted this change from the vitality of youth to the usual condition of old age, as something that was intended for the race. Fortunately the Psyche seems at last to have taken the subject in hands herself and refuses longer to be put under a ban of decrepitude. But there are a multitude of necessities to be considered besides saying, “I will not grow old.” It is the greatest mistake to suppose that this habit of the race is to be evaded by will power alone or by the persistent repetition of shibboleths. It is only by understanding the laws which govern the Soul and *obeying* them, that one can gain freedom in any direction.

THE CHANGE FROM THE SUBCONSCIOUS TO THE
CONSCIOUS STATE

The extent to which the consciousness can be developed in a generation, varies with each individual. There are limits in every case; but even the most limited conditions furnish more means for this development than are ever used. The awakening of the subconsciousness with all its latent capacities into the conscious state is really the meaning of education; but the idea of an awakening is too often lost sight of in the anxiety to have the child learn everything that has ever been discovered. This and memory examinations will make the desired effect impossible.

It is also a great, though common mistake to arouse one or two capacities or traits of the subconscious at the expense of all the others; as the business life too often cultivates only "the eye to the main chance" and leaves the rest of the personality as barren as the desert of Sahara; or as the cultivation of some special art, crowds out even ordinary culture.

Again, this state of consciousness does not mean developing the characteristics in some haphazard order, as when society seems to centre all interests upon the one idea of love and marriage to the neglect of a host of considerations that should have had the first attention. Neither does it mean waking this sleeping giant of individuality without strenuous efforts to have each trait or capacity understood and controlled as it is developed: just as the warrior would take account of his weapons and perfect himself in using them.

Wherever the subconscious self is being roused into activity without attention to these and many other requirements, the result is often most unfortunate. All the antagonistic tendencies of many ancestors, are to-day being aroused into undisciplined life, and are struggling for mastery within the confines of this young, untried, often dismayed Soul's existence. Often, no provision whatever has been made for understanding these conditions. Too often, the youth of to-day is wakened into the intensest vitality by modern influences, but given no hints—when he would have listened—of the meanings of life. He finds himself then, with a host of undisciplined, uncomprehended instincts and ideals demanding attention and with no conception of what is to be done. Often, the battle must be fought out entirely alone, with no knowledge of the weapons or the way in which it must be fought.

This deplorable situation is due mainly to some strange fear of paternalism, in those who control youth. In consequence, the important duties of knowledge of self, and the acquirement of self-control are left in the hands of youth itself, whether equal to the responsibility or not.

Is self-reliance then the most important of all the virtues? So important, that it must be gained, even at the expense of purity, fine appreciation and self-control? Is youth to be "thrown upon its own responsibility" when the sense is not even created? This development of the consciousness is really the Soul's method of growing and should be studied as the physician studies the

growth of the body. It must be as well defined an act, and as subject to natural laws. The state of the Soul also, in both consciousness and subconsciousness must be as well defined as the various states of the body. If then this development is of the nature of growing, in the Soul, we should be having some logical idea of the meaning of such growing.

THE SOUL'S GROWTH

In the body, growing is a constant action, which adds cell after cell to the component parts of every kind. But as far as we know anything about it, the growth of Soul has nothing to do with increase of size. Instead, it means development in capacity and in control; in its power to gain a keener appreciation of all things and in its power to will all necessary acts, mental, moral and physical. Naturally if the growth of the Ego is associated only with increase in size, many necessities will be lost sight of that will be discovered if this growth is regarded in some other light.

We call the body grown when it has reached a certain height, no matter what its condition or the condition of the Soul within it. This height it cannot lose, except in spinal troubles. But the Soul can grow to great heights and then lose it all—sink into corresponding depths of degradation. We cannot see the Soul, but this loss is evident to every one. One who could see the Soul, would also see the character of the loss and would realize that it would not be a diminution in size.

In this case then, it is well not to keep too close to the correspondence between Soul and body. The first care of this growth should be in the hands only of one who has also a most practical knowledge of life and human nature. It is more than the scientific knowledge at present attained, that is wanted in this case, though it is true that the human Soul pays as exact and unfailing obedience to certain undiscovered laws as do the elements to the laws revealed in chemistry. But the Science of Human Nature is yet to be written and the Chair yet to be established. When these laws are discovered, the scientific study that will follow will be invaluable.

At present, it is a study of Soul itself through human nature that is needed, instead of treatises upon this and similar subjects. In every institution above the grammar grade, the study of human nature should be a part of the course. But the subject should never be placed in the hands of those who live among books all the time. Only those who have been in the closest contact with many varieties of characters, and who possess great intuition and keen but intelligent sympathies, can do the difficult work that is required so seriously in this direction.

Many facts, influences, motives, intricate situations, which are entirely beyond the range of the physical senses, are needing to be understood here. Every youth, for instance, needs to understand how real a factor heredity is and yet how completely it can be conquered, when necessary, if one will only cultivate his own strength. Still more each one

needs to understand the character of this strength. There exists an idea that strength means only will power ; that one needs only to will to conquer, and the deed is done. But this is not true on the physical plain. No one doubts the will of the drowning man to be saved ; but the will can never teach him to swim. The conditions of life which have to be conquered obey exactly the same law. One temptation is to be met with one mental or moral acquirement, another with another. Each being needs to enter each stage of the battle of life, with some knowledge of what he is to meet in every direction, and with a knowledge of the qualities he possesses that will enable him to be the master of his life, and of the hidden weaknesses that may betray him.

RELATION OF THE CHILD'S VITALITY TO CONSCIOUSNESS

For the first two or three years of the child's life, the vitality which it brought with it performs somewhat of its normal work in arousing, day by day, the subconscious state, so that others may discover its nature. Why this development should not go steadily on, why this vitality should so often lessen instead of increasing, or why its increase should so often be only in undesirable directions, these are burning questions. But they are to be answered only through an understanding of the laws and conditions which govern the Soul.

Such a knowledge would reveal exactly the conditions and habits which are interfering—often

unnoticed—with this divine vitality; also what is cultivating it in the wrong direction, or what abuses it, after it has been brought to a high degree of efficiency. At present, this important subject of the Soul, as Soul, is in the hands of many who know nothing about it, except that it is to be “saved”; and when the “lake of fire” is given up do not even know from what it is to be saved. The loss of this divine vitality, capable of interest in every direction, is the danger from which the Soul is to be saved, and any system or method which lessens a single healthy interest in the child should be severely criticised. Turn all other most important interests then into the hands of tyros, if it must be; but keep the domain where the first steps of this change from the subconscious are being made, in the care of only the broadest experience and the intensest interest. Let the affairs of church and state be farmed out to incapacity, if it must be; let the need to earn a living, or any other personal need override all other tests of fitness in these positions; but protect rigorously the development of the helpless Soul of childhood from all such invasions. The rights of the little child stand above all others.

The first right is the protection of this vitality which it brought with it at birth. This vitality should of course be kept free from all objectionable qualities, but never stifled by any process. It is this stifling process, which makes humanity commonplace and, when carried too far, degraded. The average young child is not commonplace; but by the time it has reached the age of ten, it has

become noticeably so, if not worse. The conditions which permit this are as criminal as those which sap physical strength.

The subconscious self of the commonest Soul to-day, if permitted to see the light, would have something distinctly marked in its individuality that would prove interesting to eyes accustomed to look below the surface of human nature. This is because the latent capacities of every Soul are unnumbered.

This necessary vitality of the child is to be kept intact by creating a variety of interests and capacities strong enough to keep the attention turned from the common, vicious attractions. Above all other methods, train the fingers, that most marvelous part of all the details in the soul's gymnasium. Every habit of *doing* is accompanied with a degree of vitality and the training would be the easiest of all to gain the child's attention, if begun early enough.¹ Every child comes into the world with a certain amount of ability to be attracted by whatever is presented to it. This is what its curious questions upon every subject mean, and this capacity for most varied interests is the most sacred of all its possessions. Properly cultivated, this ca-

¹In all public institutions for children as well as in asylums and reformatories, manual training of every description, for both sexes, is the *most needed* of all the methods in use. A hundred small interests that would protect from temptation as well as habits that would be most valuable, could be getting attention through this training in the use of the fingers. The opportunities which these homes furnish for this training, is exceptional, but of course it must be in the care of only the most practically trained minds.

capacity both protects from temptation, and furnishes the strength to conquer it when protection ceases to be the first need.

The mere act of putting off or hushing up this endless questioning, is the first step that invariably begins to sap the extent, if not the intensity of this vitality. Something from the subconsciousness which stirred into momentary activity, has been pushed back into indifference; a window has been closed from which the eager Soul could have looked out and gained another interest to meet its multitudinous needs. When this variety of interests is narrowed down to a few commonplace tastes—if not worse—as the child advances into its teens, it is *never* the fault of the child, but of those in charge who do not know how to arouse the best self and its capacities.

Vitality is the Ego's natural instinct. The Soul means vitality. One of the strongest arguments for the necessity of keeping this intact is seen in the fact that weakness of any kind, mental, moral and physical gets severer punishment than deliberate wrong-doing, which often means ignorance rather than weakness. As long as there is strength and vitality there is a chance for reform as soon as the right influences are discovered. But where there is little or no life in the Ego there is little hope. The Soul's life consists in the variety and intensity of its interests. These can be lessened in various ways, but each means assisting at the death of a Soul.

One may fail to cultivate in the child the ability

to appreciate the thousands of innocent inspirations which exist; one may make it impossible for these interests to be gratified when they do exist; but the consequences are unfailing. A divine Soul must have something to occupy it and vice is the cheapest, the easiest and the most available of all means of interest. It is the wrong habits which are the easy habits, and which require no training of the mental or physical muscle to make them attractive. They are such things as many a bright animal could be taught to acquire; while most of rightful interests do necessitate careful training to make them a part of the Ego. Drinking is an instance, and competes so successfully, because it requires absolutely no strength of character or mentality to form the habit.

This is why the first years of childhood should be devoted to creating a variety of innocent interests, rather than in much of the drudgery indulged in during the early years of school life. Awaken the child's vitality, and the lessons over which it pores so laboriously in these first years, will presently come to it without an effort.

In the ranks of life where it is all work and little chance for decent play, the subconscious self of the little child may be quivering into intensest life without a situation being furnished to meet its needs—that is worthy the attention of any human Soul. At present it is not so much the impossibility to improve these conditions that is deplorable. It is the general indifference to the conditions—due to the illogical mind which translates,

what Christ probably meant as a scathing prophecy, into a *command* to have the poor always with us.

The absence of so many of the momentary interests of more fortunate classes, would naturally create an intense hunger for excitement of any kind. This hunger exists even where means to gratify are plenty, because the ability to appreciate has not been cultivated. How much more insistent then must it be in the ranks of poverty.

It is a serious question whether this craving for excitement, this anxiety to witness accidents, bloodshed, horrors may be due so much to "morbidness" as to the conditions of a cramped Soul which has no other way to stretch itself. This anxiety, indeed, may be the sign of even a higher condition than exists in those who condemn it. It means vitality, at least; an ability to be interested which has been given no opportunity to know of higher forms of interest. Is it not true that many who have had every opportunity, show no higher tastes? Of course, as long as it is held necessary to furnish at the top of educational systems far greater wealth of provision than any student can fully absorb, there must be for those at the bottom only the barest necessities and often not the time or training to profit by them. But at least a just criticism could be accorded to these and only such demands made of them as would correspond with their opportunities. Is it not true, however, that those with the fewest chances for education are more severely criticised for their mistakes, than those who have every opportunity?

CHAPTER XVI

CHARACTER OF THE CHANGE FROM SUBCONSCIOUSNESS TO CONSCIOUSNESS

WHEN the child enters life, its true self lies gripped in the meshes of the subconscious, waiting, like Vedder's "Bound Soul" to be set free and live its best life, instead of reaching the end of this existence without even discovering the meaning of its real self.

The real self of every Soul must be all the best of which it would be capable in a right environment. It means the highest average of all the combined better instincts and capacities. But the finer traits may be so controlled by a worse inheritance that it would take a lifetime, if unaided, to demonstrate their existence to the world, which always judges superficially. To set such Souls free, it would be necessary to understand as far as possible the exact character of the change from the subconscious to the conscious state and the character of the states themselves as a specialist would understand the various states and changes of the body. The needed influences must also be understood, and it must be remembered that each one's list of the good influences to be used must be far from complete, when compared with such a list as Omniscience must possess.

This *state* of the Soul, in both the subconscious and conscious condition, can be only a subject for the most daring speculation, at present; the investigation must be undertaken, however, and one thought offers itself for the first step. That is, surely the way in which the Soul responds to the various influences to which it is subjected must have something to tell of the states in which it exists. One set of influences to which all Souls are being incessantly subjected is the constant stream of ether vibrations, through the sensory nerves. As stated so often, these vibrations mean an infinite variety of motions, to which Soul responds *in some way*. The *way* of this response then, would surely define at least one state of the subconscious and conscious self. While it is impossible to prove that this response is one of motion in the Soul, yet vibrations do make and intensify this state. This forces one to consider the possibility that the change from one state to the other may be really a change in a rate of motion in the Soul. Such a fact would reveal, as nothing else can, the great difficulties in education and reform, which even the ignorant feel quite equal to attacking.

ARGUMENT FOR THE CHANGE BEING IN RATES OF MOTION

It will be at least interesting to follow out this suggestion that the coming out from the subconscious state may be exactly the same act as when one presently becomes conscious of a faint, continuous sound, which at first may have only created a

sense of discomfort. This consciousness of the sound is due either to the fact that the vibrations become intenser, or the Soul wider awake because of their insistence. Before the Soul becomes conscious of the sound it was having its effect upon the subconsciousness; and the Soul was coming out of this state when it recognized the noise, (because either itself or the noise became intenser). Consciousness means just this recognition of something going on in the subconscious, of which it previously knew nothing. It seems most reasonable then to consider that this "something" is an increased intensity of motion in the subconsciousness.

Again, as one watches the dawning of day, there is a change going on in the Soul and the nerves, which corresponds to that which is going on in the ether as day approaches. This change in the ether is an increase in the swiftness and shortness of its undulations until they reach the hundreds of millions a second, which mean the clear light of day. In the semi-darkness of the early dawn, this necessary degree of swiftness is still absent, (which may account for the charm of this hour to weary Souls). The Soul's rate of vitality, is also less intense at this hour simply because of this condition of the ether, upon which it depends for much of its vitality.

Now in watching the dawn, as the ether undulations increase in intensity, the nerve action increases also, and with them the Soul's action, whatever its character. Then when the ether has reached the exact number of undulations a second which means

the impression of light in the Soul, Soul has also reached the necessary point and *sees* light. It cannot be denied that this change bears a close resemblance to the moment when some part of the subconsciousness of which one was ignorant, suddenly makes its presence known as daylight has done.¹

Science has declared that light is simply an impression upon the brain. But this illustration compels one to acknowledge that it may be also an *act* of the Soul, meaning this motion for which so many reasons have been presented in this study. When one is blind, it is far more reasonable to assume that it is because the ether rays cannot reach the Soul (through the eye or optic nerve), and create in it the change which means light.² In the case of the light, as of the sound, the change from darkness goes on in the subconsciousness as well as in the ether; and light meant that the Soul responded to the higher rate of motion in the ether which created it. This would mean that Soul was something more than some nebulous entity—a “stream,” a “light”—subject to no law, and requiring no treatment but the poetic or religious;

¹ It would distract attention to bring further reasons in this illustration, for considering that a gradual change had taken place in the Soul, instead of a sudden one when light at last appeared. This entire subject of this change from the subconscious requires far more extended treatment than seems best here.

² When science finds a way—as it will—to bring these ether vibrations to the Soul, without the aid of eyeball or optic nerve, the blind will see. They do this already in dreaming, where the eyeball at least is dispensed with.

that it may indeed be an entity which can think and feel and at the same time respond to and generate force.

This is of course a very crude presentation, and inconceivably inadequate ; but it is of a practical nature, and can therefore be subjected to tests.

The courage to keep insisting upon this mode of motion in Soul, and this change from one intensity of vibration to another, has been upheld by the fact that this incessant state of vibration exists in another entity, seemingly as ethereal as the Soul ; that is the ether. This would mean that vibration is not incompatible with the meaning of ethereal.

RESEMBLANCES BETWEEN SOUL AND ETHER

There are also other interesting resemblances between the ether and Soul which encourage one to carry the argument still further. The extreme sensitiveness of this ether to all conditions—seemingly—is a characteristic possessed in a degree by the Soul whose nerves have been thoroughly exercised in many directions and at the same time *controlled*. (The ether at least knows nothing of that weakness called nervous prostration.) This resemblance then, gives some license for attributing to the ethereal Soul such mechanical characteristics as modes of motion ; especially, since next to the Soul the ether is the most wonderful of all creations.

While the ether is a very real entity, it can only make its presence known through its vibrations. Soul also, at present can only reveal its existence through its actions (even to itself). Our conscious-

ness of the ether action, increases also with the increase of its motion in going from heat to electricity. This means the same increase in intensity of motion which is suggested in this change from one state of the Soul to the other.¹

There are other ethereal entities whose existence can only become known through modes of motion, so proving further that this characteristic is not incompatible with the ethereal. For instance, time is a very real thing, but its existence can only be demonstrated by a motion—of heavenly bodies, or of the force stored in the spring which controls the hands of the timepiece. Electricity is a very real thing, and when stored, gives no more hint of its presence than does the subconscious thinking, usually. But this is because its presence can only be demonstrated by the intensest rate of vibration. It is in this same way that the existence of

¹Many years before this interesting resemblance between the ether and the Soul discovered itself to me, the fancy that this ether might be the combined Soul stuff of the Universe persisted in intruding.

The idea is only presented here as an instance of the subconscious working. These resemblances had doubtless been discovered and worked out in the subconsciousness with the final deduction complete; but for some reason, only the deduction made itself known at first.

The latent reasoning process which led to this deduction finally came into view through a degree of intensity which had nothing whatever to do with trying to prove that the ether and Souls are one: fascinating as is the possibility, proof for or against is not for this age of development.

Humanity must have many such instances of subconscious effort to offer, that would throw still further light upon this wonderful creation, the human Soul.

the subconsciousness seems able to demonstrate itself.

The change means a growing, or lessening degree of capacity—here to-day, gone to-morrow to come back later in full force when the Soul is more alive. In this unseen self, something is developing, something sinking back into the automatic, every moment of existence; and all call for a word which means motion.

Electricity, light, heat, all sink into a subconscious state whenever the rate of ether vibrations is lowered, just as the Soul reverts to the subconscious condition in the "sound dreamless sleep." What name then will describe this change from one state of the Soul to the other, if not one indicating motion?

FURTHER ILLUSTRATIONS

The illustrations which have been given so far are all due to the action of material agents. But the Soul grows also through the agency of thoughts and truths. One response to these influences is the act of thinking, and in this act, there are often most positive suggestions of motion. The word is used here without discrimination, to designate any mental act, as remembering for instance. The act of recovering a lost memory often seems accompanied with intense motion. (Of course those who cannot agree that it is the Soul which thinks must attribute the act to mind or brain. Proof is at present impossible in both the cases.)

Thinking is often a subconscious act and does

not make its existence known until the process is finished or nearly so. In this last case, an impression is received that something is coming to the consciousness, as a faint but persistent noise gradually catches the attention. When a thought is struggling for expression, (even before one knows its nature) this sensation becomes more evident. Any one who has watched such a thought, realizes that its effort to rise out of the subconscious was very plainly a struggle. But in what form was this action carried on? A thought is a very real thing; but it is not a material object, with shape and size and the power to struggle as a material entity does. This sense of effort then, must be accounted for in some other way than by comparison with the material object.

If the thought used in this connection be a musical one, its effect in creating motion in the Soul will be more evident. The musical thought exists first in the subconsciousness of the composer, just as any other thought does. But even after he has become conscious of it in every detail, it could not become audible to him, or others without the aid of instruments or voice. Music is a very real thing, but its existence can be recognized, by the listener at least, only in the form of unnumbered vibrations. These vibrations can be made so faint as to be scarcely heard at all, and they cease entirely to the listener when the instruments stop. But the composer is still hearing them in the eërie voice to be described in "Hearing Self Think." The tones existed also in his subconsciousness even before this.

When then did they cease to be vibrations, if they are not vibrations in this state of the Soul ?

We know that the musical thought was in the form of a vibration when it reached us from the instruments. We have no conception of any other form in which it could have existed before being taken up by the instruments, and yet it must have existed. All that voice and instrument do, however, is to increase the intensity of conditions already existing, just as the audiphone increases the intensity of vibrations. This increased effect is brought about in the Soul of the composer also, who without it had only an inaudible consciousness of his composition. It is most reasonable to assume then that in the subconsciousness, the composition existed in a still fainter form of vibrations, which even the composer himself no longer heard at times.

If one state of the subconsciousness could be represented by a degree of vibration, others could also. This point of view would bring out again the undoubted value to the subconsciousness of the sensory nerves.

Again, in sleep, the conscious state of the Soul seems to sink back into the subconscious one which seems to indicate that the conscious state is an effort similar to that in any motion. It is true that consciousness remains awake during the day on account of its vitality ; and this vitality is kept up by the constant stream of impressions through the nervous system, which are claiming its attention every moment. At night, this stream is shut out,

and sleep of the consciousness follows sooner or later.

This stream of impressions from the sensory nerves is a stream of vibrations to which the Soul responds in a degree of vitality. The absence of this stream means the lowered tone of the vitality. As said before, waking from sleep is the same as the coming from the subconsciousness. But waking also means the return of this stream of impressions and this certainly means the heightened degree of intensity in the Soul, which is being insisted upon so monotonously.

The Soul then, may be always practicing itself below the condition of consciousness and may be aided by every influence in its environment that spurs to action. We cannot discern the changes which are going on except in the two phenomena of this third set, "Hearing One's Self Think" and Dreams; but we see the results of the changes hourly in every form of action and expression.

THE NEED TO INCREASE THE SOUL'S VITALITY

If this subconscious self should exist in the form of a lessened rate of vibration, it would seem that it is to be aroused by increasing the Ego's vitality in all legitimate ways. In this way this eerie part of the self could gain recognition, and be put in a better condition to manage life. This point of view would bring out most forcibly the inestimable value of the sensory nerves also in education. Even if it cannot be proved that these nerves

waken the subconscious state by increasing its rate of vibration they do arouse it.

This is the important mission of these sensory nerves. The Soul whose subconscious state makes up the greater part of its individuality, is not awake. Not being awake, means that it cannot be influenced by such abstract things as truths or ideas. For such Souls, the nerves must be the first agents used to arouse interest, just as the sleeper must be aroused by sound, light or touch before something can be communicated. The Salvation Army has realized this fact, better than the educator and most religionists. It rouses the subconsciousness with a clash of musical instruments, before undertaking to present an idea.

It is not the multiplication of libraries that is needed to-day, so much as unlimited bands of music to parade the slums at stated intervals and arouse the stunted consciousness as only stirring music can. The half-asleep Soul can profit by only the lowest forms of ideas to be presented through books; but all can be somewhat aroused by sound or color, and both are so scarce in the lives of the defrauded classes.

The share which mines, tenement houses and slums have in shutting out life from the Soul, could be better understood, if Soul grows first through communicated vibrations, instead of through absorbing facts or ideas. Also many means for mitigating these conditions until they could be removed altogether, would appear.

If it were true that the vitality of the Soul like

that of the ether, is expressed by motion, then consciousness would be represented by vibrations of sufficient intensity to make their existence known, as the presence of light or of a louder sound is made known. The subconscious would mean a degree of intensity in the Soul too faint for recognition ; as faint vibrations of any kind fail to attract attention, and mean also a lessened degree of vitality.

The change from the subconscious to the consciousness then, would mean, as suggested, a change from one degree of intensity or vitality in soul action to another. Incongruous as this may seem, both the practicalness of the idea and its reasonableness have much to be said for them.

If this development of the subconsciousness is partly due to exercise of the sensory nerves in numberless directions, instead of to absorption, many systems of education, both religious and secular, need the closest scrutiny. There is an immense difference between training the Soul to respond to the highest and most intricate modes of motion, and training it to hold a multitude of facts. It is only packhorses that carry loads.

The delicacy of the operation in the first instance must be evident. While it may not be the real operation, it cannot exaggerate the delicacy of treatment which must be necessary in this development. Probably no known word can express the necessary degree of care. An intricate muscular action is not cultivated by loading it down and neither is the intensity of a vibration so cultivated. Vitality also,

is gained through exercise, and not through overloading. This theory of development then, whether exactly true or not, expresses the dangers which really exist in many methods in present use. It expresses them also more clearly than can be done in any other way. The dangers are very real and need to be studied from every point of view. Their presence is responsible for the many failures to lift the human race to a level that corresponds somewhat with the wealth of means being used.

Humanity has no right to assume that a single Soul needs to make a complete failure of life. A measure of success to every individual should be insisted upon. Provision that is more than ample, has been furnished by the great Force for the development of the race. Suffering and the need to strive cannot of course be abolished but it should be properly distributed, and this work seems left to man. There are means enough for every Soul born to be educated into capacity for decent and reasonable living however humble; and for every one to develop some of the latent capacity which is the Soul's prerogative. But it is necessary to discover and use *all* the influences which an omnipotent and omniscient Power has undoubtedly furnished.

CHAPTER XVII

“HEARING ONE’S SELF THINK”

THE expression is a very homely one; but it is known to all, and describes the phenomenon it stands for, perfectly. It also represents one of the most interesting and the most significant of all the powers possessed by the Ego.

Every one is of course acquainted with the condition referred to in this expression. One is thinking or perhaps recalling some conversation, and there goes on—somewhere—an exact repetition of the words and sentences being used in the thinking. What one hears is not a voice, even of the faintest; but it is just as distinct and gives not only each word, but each inflection, as perfectly as if the sentences were spoken aloud. Also, if the Ego happens to be noticing, it is just as conscious of this voice as if it were listening to spoken words. This is of course the origin of the expression of “the still, small voice”; but I am referring to the instances where the phenomenon is undoubtedly due to the Soul’s thinking only. Since it repeats every thought, good and bad, wise and foolish, it would require great discrimination to impute the words to any cause but the Soul of the listener.

MEANING OF THIS PHENOMENON

This phenomenon is too familiar for its importance to be noticed; but it means two most interesting

facts. First, that it is possible to give an impression of words and sentences without the use of organs of speech, writing, signs, or muscle reading. This is the meaning of Telepathy—a new way of communicating. Second, that unspoken thoughts are carried back to the Soul and one is able to study himself, as in a mirror while in the act of thinking. This proves also that under certain conditions, it is possible for the Soul to hear something which is not material.

This fact was stated of course in the second powers; but there, the ethereal entity was in the nature of ideas, the abstract. Now the Soul is hearing Soul itself; which is certainly an important admission. True, it is only one’s self that the Ego is hearing think; but it is also of importance to prove that one can *think* (instead of speak) a message with sufficient intensity to be heard even by oneself. The words of course have not the objective effect of the spoken ones, but they are as clear-cut and distinct.

It is interesting to see any signs of thought power gaining sufficient strength to dispense with the aid of the body when anything is to be accomplished. It is by the aid of thought power alone that Soul will have to accomplish its purposes when death forces it to give up this most convenient physical form.

It is of course the same thought power that is used in the spoken sentence; but the organs of speech assist immensely in creating atmospheric vibrations intense enough to be heard. In “hearing

one's self think " the Soul is now doing this work without this aid, and the voice is of the faintest. But no matter how faint, the Soul is demonstrating its power to set up ether vibration unaided by material means, unless it can be proved that the force is carried down the motor nerves, in this phenomenon. Even then, the assistance is so much lessened, that the Ego may be said to be demonstrating something of what it would be able to do in a disembodied state. It should be an interesting duty then to seek for the possibility of any further cultivation of this Soul strength so that the voice could be heard by some one else.

This is the second instance of the Ego's thinking and willing power being used upon material things without the aid of material agents. Both mean a greater degree of strength in the Soul, and give one more suggestion of its capacities which should be exercised by education.

ANOTHER TELEGRAPHIC SYSTEM

As stated, this capacity to hear one's own thinking means another telegraphic system, not dealing with objective conditions, but running from Soul back to itself. The significance of the fact may not be evident; but no fact can be unimportant that tells something about this mysterious Ego. In this system, the Soul is both the sender and the receiver and the act is one more proof, that science has not yet said the last word about the phenomena of seeing and hearing. We have become so accustomed to material means for accomplishing our,

wishes, that it is hard to recognize other means which may lie right at hand.

If this act should take place in a dream, the voice would then be heard objectively, as if it were a real one. The dream condition then, is something in the nature of an audiphone. If the scientific world would only take notes from this condition and construct a material audiphone for our thoughts! Such an invention could be made very useful. Imagine this voice made objective in the waking hours. Each one could then discover exactly the condition in which his mental closets were kept. They would be a revelation to many. The jumble of disjointed, unfinished, undisciplined and useless thoughts, fancies, etc., that scurried hither and yon would reveal the secret of most failure, discouragement and weakness.

It is really a portion of the subconscious self that is being revealed by this eërie voice in hearing one’s self think; the part that is most alive, of course. Doubtless the Soul is making this faint record of the unknown, subconscious self, all the time; but if the attention is distracted, there may be hours when its work is not noticed. The phenomenon certainly helps to prove the intense activity of the subconsciousness; it also seems to be the means that indicate the beginning of a change from the subconscious to the conscious. And lastly, it is a strong argument for a mode of motion in the Soul.

This act of thinking, even when an unconscious one, affects something. If this something should

be the atmosphere or ether, as in spoken words, this must mean that the Soul is able to create a vibration in these without the aid of the vocal chords. The fact that the Ego seems to generate force is not proved in this way any more forcibly than when the thought is spoken; but it is brought more forcibly to mind. There is no single revelation about the condition and capacity of the Ego that could be more important than this one.

RELATION TO THE SUBCONSCIOUSNESS

This telegraphic system of "Hearing self think" is also the strongest argument for the existence, and the state of the subconsciousness. When this faint voice begins to whisper some thought, it does not mean that an idea was developed at that instant. It would not mean this if the thought were a memory. The memory would have been in the keeping of the Soul in some definite state, but unnoticed. The thought also was in this keeping. If an original one it may have been forming unnoticed for days and weeks, as the result of unnumbered influences in the environment. (Just why its completed state should cause it to become a conscious thought, is a most interesting subject for discussion.)

This telegraphic system not only demonstrates the most peculiar fact that one knows before he is conscious of knowing, but it suggests also the means by which we discover that we know. When the voice is heard, it means that a part of the subconscious self has become conscious. In this case, the means is unmistakably a motion contributed to

the auditory nerve just as a spoken sentence would have contributed motion. Also, the continued, unnoticed action below the surface, was in the nature of an exercise which in some way increased the intensity of this motion, as again the spoken thought would have increased it. Presently this intensity becomes sufficient to affect the ether, which flashes the thought around this tiny circuit, and the Ego discovers for the first time what it has been about.

There are many other states in the keeping of the subconsciousness, than those which can be expressed by words and sentences. To demonstrate these other states, would require the aid of other nerves than the auditory. As a rule, however, it is only the auditory nerve which has this power; why, is a question for science.

It would not be possible in this bald statement, to give an impression of the real importance of this capacity of the Ego to hear its own unspoken thinking. But perhaps the imagination may be broadened as to its further extent and capacities, though even the amount of detail that is absolutely necessary to suggest the state of the Ego while in the body, may weary. The first object is to arouse the practical interest and the habit of investigating for one’s self.

CHAPTER XVIII

DREAMING

It must be distinctly understood that this study has nothing whatever to do with the ordinary ignorant interest in dreams. The subject is introduced, because in dreaming one is seeing the Soul at work, instead of only hearing (as in the previous phenomenon) and is getting a further glimpse of its powers that could be obtained in no other way. Also one can learn from one's dreams many interesting, though not always complimentary, facts about one's own powers of concentration, clearness of perceptions, character and habits of thought, etc.

When the eyes are closed in sleep and all outside influences are shut out from the physical nerves, the Soul proceeds to do a little work of its own, in the shape of dreams. This is a most interesting phenomenon, and still again suggests that our conceptions of the terms seeing and hearing, may need to be greatly extended. These terms must continue to be associated with nerves of some kind, since we know of no other means; but now we do not need to associate the acts always with brain or mind. The character of the nerves used, whether physical or soul nerves, cannot at present be decided, but it will be assumed during the consideration of this set of powers that it is the physical nerves which are doing the work.

CHARACTER OF THE AGENTS IN DREAMING

It will be necessary first to discover the agent which is able to set these physical nerves to vibrating, when it is evident that material objects can have no opportunity to reach them. In the case of the optic nerve at least, it must be very plain that material influences are shut away from it in sleep and cannot be considered the cause of dream seeing, even when laid to reflex action. If material agents are not the cause of the nerve vibrations in dreams, then ethereal ones must be the cause; but nothing in the nature of "spirits" is meant in using the word ethereal.

In the second powers also, it was pointed out that the agents were ethereal; they were not however of the same nature as these which cause dreams. In the second powers, the agents were considered in the realm of the abstract—ideas, natural laws, truths. These do not have form and shape, as dream objects do, and can therefore have little to do with causing most of these.

A second difference between the agents in the second and third powers, is more interesting still. In the second set, the cause of the impressions one receives, of whatever nature, seems to be without the Soul, something entirely independent of it. In dreams, the cause is not without at all, but seems evidently from the Soul itself. That is, the seeing and hearing of a dream, being due to nerve vibration of some kind, the Soul seems to be furnishing the force which sets up these vibrations.

Three deductions follow if this be true, that call for attention.

I. Both the second and third powers prove that the Soul is not confined to the ability to discern only material entities, as is usually assumed. The third set, indeed is full of suggestions as to a further cultivation of the Ego's capacities.

II. Such phenomena seem to imply that man may not yet have placed the dividing line between spirit and matter in the right place. The origin or cause of any entity or phenomenon should have something to do with making this distinction. The origin of "spirit" is decided to be something not material; but this is probably only the first of numberless steps yet to be taken in this definition. There may be then much to learn about spirit itself from entities which have not been pronounced ethereal, though not material. Soul is not material, and even if not the cause of dreams, is the agent which makes them possible.

III. These phenomena, as stated, give another instance which suggests that the Soul must be a generator of force, in some incomprehensible way, and that all kinds of sensory nerve action are due to motion—in the Soul itself.

There can be no doubt as to the etherealness of the thought in dreams which Soul undoubtedly discerns. Compare the dream of a friend with the real person. Recall the dream of an interesting conversation. The friend was not there. The dreamer was not there, in the sense of a bodily presence. The conversation was only a mental

operation, resulting from the dreamer's own fancy, most likely. Could any phenomenon result from more ethereal causes?

The friend was no more than the shadow of a shade; and yet, a form stood out in space seemingly as real as an actual one; and the conversation may have been as interesting as a real one. When the conversation is remembered afterwards, it is easy to recognize the words as belonging to one's self. This suggests that in this case, the words were only an intenser form of "Hearing one's self think;" also that all dreams are due to an intenser condition of the day memories, impressions, thoughts. Do these lie stored in nerves instead of in Soul?

If any one possessed to a high degree, the capacity of sending a thought message, as in telepathy, it would be possible to have a dream which was due to the thinking of another, instead of one's own; but it is not necessary to bring this up here.

It is of more importance in this connection to see the reasonableness of considering that dreams are due to a condition and capacity of Soul which are not present in waking hours.

SUGGESTIONS FROM DREAMS

This would reveal several important facts about Soul, which might not have come to the surface readily in any other way. First that in sleeping, the Ego is able to *see* and *hear* its own memories, actions, thoughts, as it is conscious of them in waking hours, but objectively now, as though they were

without instead of within the brain. Consciousness then is a species of seeing which can become objective—a most important consideration. Second, that the Soul, in doing this is able to dispense with the organs of seeing and hearing, as it will have to dispense with them in a disembodied state. Third, that in sleep of the right kind, Soul possesses a greater capacity—in concentration perhaps—than when awake.

As has been stated, these powers suggest that Soul is itself a generator of force, which is a most important possibility, that drives us to look further into the meaning of the senses, and the extent to which they may be developed.

It cannot be denied that some of the claimed powers mean nothing more than an extension of the powers already possessed; and a very slight extension at that. If one can see and hear one's own thoughts under favorable circumstances, it is but a step more to seeing or hearing those of others, as in telepathy.

This capacity to have vivid impressions in dreams, must be related to intuition, insight, imagination, etc. Many a book, picture, subject, situation, description, fails to interest, not because it has not been presented clearly, but because the reader is mentally near-sighted. We do not require that Nature shall state her conditions and details in terms so distinct that the near-sighted shall appreciate as clearly as those with good eyes. Neither do we blame her, as author and artist are blamed, when the one looking is near-sighted.

OBJECTIVE EFFECT

The peculiar vividness and reality of impressions in dreams, by which they seem at the moment to be real, is called the objective effect, as all know. A tree stands before us while we are awake and we see it. This is the objective effect. We think of this tree, when away from it, and perhaps recall it with remarkable distinctness; the artist can even make a correct memory picture of it; but he would never mistake this vivid impression for a real tree, as he would while dreaming. This is the subjective effect.

Again, we dream of the tree, and now easily mistake the impression for that of a real object. This is again the objective effect, but this time without a material cause to set it up: a memory or thought is now the agent. This last effect means that under certain conditions, so ethereal an entity as a thought has the same ability to create the objective effect that is found in material objects. The thought when one is awake does not have this ability, as a rule; probably from lack of concentration. But in sleep the thinking is now able to make a greater effort, and create this quality in impressions which makes them seem real. Since we cannot be conscious of our day thoughts in this vivid way, this means that in sleep, Soul possesses a greater capacity in some directions, than when awake. In some kinds of sleep, that is.

This means also that in sleep, the optic nerve has now attained the degree of intensity which the auditory possesses in the waking hours, when Soul

hears its own thinking. If the auditory nerve has now greater power than the optic, there may be also further capacity for the optic to reach.

The value of this fact will be more evident in connection with the Soul's ability to live a conscious life without a physical body. The capacities Soul is to possess when separated from its useful servants the nerves, is really a practical question. It will begin to be solved, when we have learned whether Soul uses the physical nerves in this third set.

A SEARCH FOR CAUSE OF THE OBJECTIVE EFFECT

If it could be proved that dreams were only a more vivid repetition of the stream of memories, etc., passing always through the mind, we should only need to account for the objective effect, which means the realness and apparent solidity of the impressions, that for the moment completely deceive the dreamer. This real effect is absent in the day thinking, except in rare moments. Its presence in sleep is due to some quality in the vibrations of the nerves, that evidently cannot often be attained in the waking hours.

This missing quality of the vibration is referred to in Memory. It is very difficult to decide what its character is, but its presence is demonstrated when one reads a printed page in a dream. This printed page is made up of nothing but the dreamer's most intangible thinking; and yet this act of thinking is now able to furnish that quality of vibration which means the objective effect and which in waking hours can only be furnished by

material objects themselves. Incidentally, this helps to demonstrate that the act of thinking is in the nature of a force, since it can create ether vibrations of this degree of intensity—if intensity be the word. Also, this objective effect in sleep, lends further color to the idea of intenser vibrations being the cause of the change from the subconscious.

The search for the missing quality in the day memories, which gives the objective effect in dreams, should have a scientific interest, as it would have a practical value if found. Science defines the characteristics of the ether undulations, as swiftness, length and intensity of vibration; but science is dealing with the subject when material objects are creating the vibrations. This search is for that peculiar characteristic, which can make it appear as if a material object were present when it is not. This is undoubtedly due to some further capacity in the Soul.

The practical value in this search may be demonstrated more convincingly in the past or future of the Soul. It should be considered practical, however, simply because it is a capacity of the Soul, coming only under certain conditions, which ought to be studied. It is probably a condition of intense concentration that would be without price, if it could be attained in the day.

PRESENCE OF LIGHT IN DREAMS

Something of the character of this missing vibration, (which comes however in the sleeping actions of the sensory nerves), can be gained in a dream of

light. There is almost always light in a dream, though the eyes are shut, and the room is in perfect darkness. But under some circumstances, there will be a most brilliant effect of daylight, or moonlight that would mean marvelous powers of concentration, if the effect could be produced in waking hours, without a material cause. This continuous and brilliant effect when the sun or moon is actually present, is due to the nerves' ability to respond continuously to a certain length and swiftness of wave motion; but the continuousness is also due to the fact that the influence itself, (that is this wave motion) continues, steadily and exactly. This is because the sun or moon is the dynamo which created the nerve vibration.

But the light in sleep is due to the action of the Soul. This most unstable of all entities, is now the agent; and for a limited period this Psyche is able to imitate not only the effects of this mighty sun, but imitate its steadiness and continuousness.¹ It may be that if this quality of continuousness were added to the other effects created by the thinking, this objective effect might be attained in waking hours, without the presence of material objects. The capacity would be invaluable to the artist

¹ This light in dreams proves that the sensation of seeing, due to the impression in the brain, is not (necessarily) caused by a similar impression in space. No material impulse is present in the dream, but the optic nerve is vibrating; there is light then in the midst of profound darkness. But again, the sun may be shining brilliantly before the blind person, and because the nerves cannot be reached, or cannot vibrate, there will be darkness in the presence of the most brilliant light.

when he wants to carry in mind and place on canvas some detail, without waiting for the presence of the model. It is really only an intenser form of the capacity to draw from memory, which some have in a great degree.

I fancy, however, that there is some subtle quality in vibrations, still waiting for discovery ; and it has to do with the further meaning of seeing and hearing. Meantime, it is plain that in sleep, the Ego possesses a capacity for concentration that would be invaluable when one is obliged to do severe mental work in the midst of confusion. As most people at present, are not able to build a tower, climb by a rope to the top story and pull the rope in after them, when such work has to be done, this secret of the Ego's is a priceless one.

There is a sufficient reason why the Ego should possess some added power in sleep : there is then so much less demand upon the attention. At night the stream of impressions coming constantly through the sensory nerves, is shut off, especially that all pervading one of light undulations. All muscular action is also shut off, excepting the most accustomed of all, the control of the organs. This leaves the Soul with a surplus vitality that ought to enable it to accomplish something unusual. The freedom enables the Ego to look around and experiment with its capacity to work without the assistance of a physical body. Since a future life will have to be lived without this assistance, the Ego might really have some curiosity upon the subject, in quieter hours.

These conditions of the night could be exactly repeated—with one exception—and still not give the result of seeing one's memories, etc., objectively while awake. Perfect darkness, quietness, and rest could be obtained. One obstacle alone could not be conquered; the stream of undisciplined impressions from one's own thinking, could not, as a rule, be controlled. Most valuable strength is being always wasted by this uncontrolled mental action. This waste could really be measured then, by this inability of the Soul to get in waking hours the objective effects of seeing and hearing, which come so easily in dreams. Dreams reveal then the Soul's inability to perform in the day, feats that are possible in sleep.

HALLUCINATIONS FROM EXPECTATION

There are times, however, when this objective effect is attained in the waking hours also. A hallucination which is due to expectation, is an instance; but in studying these, no cause but that of expectancy will be considered. Nothing is to be gained by attempting to prove that this effect is due to the mind of another person.

This expectation is of course a state of the Ego and seems able to overcome all obstacles to attaining the objective effect when awake and when no material object is present to assist. This may be either because the intensity of expectation shuts out all other impressions for the moment, as the sun shuts out the stars, or so increases the vitality that the Ego is able to receive this added impres-

sion at once, without confusion. In either case, it means that for the moment the nerves are capable of a better class of action, and that intense self-control is being unconsciously exercised. Again, the artist would find this power invaluable, when he wanted to reproduce some exquisite but most ephemeral effect, never to be found in the conventional, or to be attained by a model.

This power to shut out or control in the day, all the vagrant mental impulses wrestling to gain attention, needs cultivation. It is a supreme feat, and worthy of the same attention as that given to a supreme physical feat. Even if the hallucination were due to illness that does not lessen the value of the strength the Ego is demonstrating. Indeed, people are not always discriminating in their views of illness and good health. There is a species of so-called "good health" which means that the body is crowding the Soul away from all its opportunities.

These third powers can be used then to excite the imagination, as to what further advances the Soul might be able to make if a more practical view were taken of the powers already possessed. They might be used also as a standard of what we have a right to expect of the Soul if properly cultivated. No better object lesson of concentration could be given, than that shown in dreaming.

CHAPTER XIX

MEMORY—ITS TWO USES

THE memory consists of two capacities. One, that of retaining facts for an indefinite length of time, the other the ability to get hold of these when wanted. The first without the second often makes of life a disappointment. The second, even alone, means brilliancy—when the subject under discussion is one the brilliant person has lately been over. The two together make the ideal memory ; but to-day neither is being highly cultivated and both are often being destroyed.

When it becomes necessary to discover exactly what the memory means, what it is and what its relation to the Soul, it is one of the most baffling of the powers. What follows is a fragmentary and unsatisfactory contribution to the general search.

In dealing with this capacity there cannot be too much care in the choice of the words to express its meaning. As long as it is attributed to the brain, the terms must be too material and therefore misleading. It is the Soul that remembers and the memory is an act or condition of this Soul. To speak then of "a name engraved upon the heart," of "tablets," "paths," "tracts," "deepening impressions" will make it that much more difficult to discover the real meaning.

The implication that the memory is a packing box in which is to be stored a mass of facts, desirable and otherwise, has done the most harm of all. This idea has resulted in loading up this packing box so heavily with tools that there is no strength left for using them when needed. As a rule these facts have no use, excepting to cultivate the act of thinking: but in the laborious act of memorizing them, all opportunity and inclination to think is lost sight of.

CONDITIONS NOT EXPLAINED BY MATERIAL SYNONYMS

None of these expressions will give an idea of what memory seems really to stand for, if its various functions are studied closely. The idea of a receptacle, for instance, will not account for the inability to get hold of a fact the moment it is wanted instead of when too late. None of the terms will account for that peculiar expression "hooks and eyes of memory" the system by which one detail recalls another. The fact also that a word or subject must be recalled a certain number of times, before one is assured that it is safely secured, and may even then escape from the receptacle, if left too long unused, is not accounted for.

We are also in especial need of a term that will explain why the memory fails with age, not only with the material it has accumulated, but in its power to act in the present. Until we understand exactly what the Soul is doing when it remembers, as the physician understands the physical acts, there

may be a constant interference with its intended development. It is necessary then to seek the answer to three questions.

AN ATTEMPT TO DEFINE MEMORY

What is *a* memory ?

What is *the* memory ?

What is the act of remembering ?

A weary search has resulted in the conviction that *a* memory is the repetition of an act which the Soul has already gone through with. That is, when a fact, a scene, a thought is remembered, the Soul is in exactly the same condition as when the impression was first received with the one exception that the cause of the impression is absent, as in dreaming.

In the case of sights and sounds that are being remembered, the first condition was that of a response to a vibration. In these cases then, if not in all, a memory is a repetition of such vibrations but without the presence of the material entities which created them. This is the significant and important fact about memory as also about dreaming.

MATCHING COLORS FROM MEMORY

Consider what is being done, when one wants to remember a shade of color in order to match it without a sample. Some can do this with perfect accuracy ; but it is never a matter of chance. The action which the Soul goes through with in matching this color, is subject to a law as exact as the one

which governs the first seeing of the color. When one is first looking at the color itself, the act is a response to trillions of undulations a second. When one is trying then to recall the exact shade in order to match it from the pile before him—from memory—he is trying, all unconsciously to repeat that exact degree of vibration in the optic nerve without the original assistance of the color itself. When he succeeds in this, the color is seen—subconsciously—just as in “hearing one’s self think,” a memory of words is repeated—and the color in the pile is recognized by comparing with this subconscious shade.

In sleep, with little to interfere with these vibrations, they could easily get the attention of the consciousness as a candle lighted in the dark is plainly visible. In the act of really matching the color from memory, these faint subconscious vibrations still existed in the shape of this memory which the will was arousing. But as the candle flame becomes almost lost in the glare of day, so this faint effect is eclipsed by all the other impressions, from without, and can no longer produce the objective effect. Its existence, however, in the subconsciousness was very real, and by it the required color was tested. Soul nerves, or what?

It is acts such as these which should relieve the subconsciousness from the charge of ignorance. Instead, it really seems to be performing much of the exact work that is accomplished by the Ego. In this way the color is matched and the conscious self is utterly ignorant of the wonderful feat the optic nerve has been performing. Often this conscious-

ness is equally ignorant of the equally wonderful acts going on in its body, under the automatic control of the subconsciousness.

Easily as this act of matching colors has been performed, it is a most intricate one. It may have taken a century of evolution in the nervous system, to gain facility of this kind.

Had one dreamed of attempting to match a color, all the materials would have been vividly in evidence, and also the color to be matched. This would really have been even a greater feat in the dream, then; but there would have been no consciousness of effort. The fact that in the dream, the color to be matched would have been also present, proves that there was a vibration in the optic nerve, corresponding to the rate and length of the undulations when one was actually looking at the color in waking hours. The faint, subconscious vibration, seemed in the nature of a standard by which, unconsciously, each shade was matched as it was taken up, and the right one finally decided upon. How? Only the word vibration seems to give a logical answer. In addition to this faint motion that is going on from memory, each color picked up arouses another rate. The color vibration and the memory one must correspond exactly to get the right shade.

If now these effects were taking place in the Soul, it would seem that it is conscious of the two rates of motion, able to compare them, and to recognize when they accorded exactly, though unconscious of the act. In tuning one instrument by

another, it is vibrations which must correspond exactly. However fanciful this offered solution may seem, there is this to be said for it. The conception it gives of an ethereal act, and of the mysteriousness of every effect in the Soul, cannot overstate such conditions as really exist.

Again, watch the Soul when attempting to recall something which has been read. In reading, the optic nerve was responding to the lines; if the page could be looked at again, this act of the optic nerve would be repeated; but now the Soul is trying to repeat it without the aid of the book and by will power. Often the attempt is attended with a perceptible stir. Of course, one may assert that this sense of motion is in the brain only. But also one may assert that it is in the Soul. At present, either side is safe from detection if wrong.

DEFINITIONS

A memory then, would mean an impression (as light and color are impressions) due to an act of vibration, but without the presence of the original object to cause it. A repeated vibration, that is.

The memory is the Soul's *capacity* to make this impression unaided, and is due to a degree of vitality.

Remembering is the act of repeating the impression by the aid of the will, when the vitality is not sufficient. The child whose mind has not been abused, is not conscious of any act, in remembering, because of this vitality. Now when science has decided what is the nature of the act the Soul is

going through when it first receives an impression from an object, whether material or ethereal, we shall know exactly what *a* memory is. Meantime, to call it *a repeated vibration* with the original agent absent, cannot fail to have a good effect in arresting reckless use of the memory.

In saying that *a* memory is a repeated impression of some previous sight or sound, one element of the first impression is missing. That is, if the memory be a correct one, the repeated vibration is exact in every particular but one. This missing element is the one that caused the objective or real effect in the original impression. This objective effect was explained in the chapter on Dreams. The real friend, when present, would stand out in space. The memory, though most vivid, could not be mistaken for the friend. Since Hallucinations prove that this real effect is at times possible when one is awake, its absence in the memory probably means the absence of a sufficient degree of concentration. Concentration is a most desirable capacity, and cannot well be carried too far. The "fixed Idea" is not concentration, but weakness.

It is worth while to consider then, as was done in dreams, whether this objective effect in waking memories may not be meant to be a normal condition, due simply to the continuousness of the vibrations. Any suggestion that will arouse anxiety over the imperfect memories which are the rule to-day, even with the young, is its own excuse.

THE OBJECTIVE EFFECT

An illustration in this connection can be given that is probably very familiar to those who have the opportunity to investigate phenomena along this line. A statement concerning a mathematical prodigy was made some time ago in a philosophical journal (the name of which I have forgotten). The boy was carrying in his memory, presumably, long lists of figures, as he performed an example in multiplication. When asked how he could remember so many figures, he replied that he saw them all the time after multiplying, as if they were on a blackboard, before him. If so this would mean simply that his first thought of the figures was intense enough to have the same effect of continuing the vibrations, that the sun does after we have looked at it intently for a moment.

In the impression of the sun, this effect is undoubtedly due to the continuance of the nerve vibration, which was set up while looking. The sun is the intensest of all agents, and it is having its effect upon sensory nerves which have inherited ages of exercise in vibrating. The figures in the multiplication result from an act of the Soul only, which, as stated, is not an intense agent usually. Also we cannot say whether its action in memory is expended upon the physical nerves or not. And yet, if any one dreamed of performing an example in multiplication, he would see the figures before him, as the boy claimed to while awake. It may be that mankind is too ready to raise the cry of "abnormal." The evolution of the nervous system

is not necessarily finished. Meantime, to suggest that objective memories may become a step in development, reveals the dangers in making a pack-horse of memory, if nothing else is accomplished. To load the memory with a mass of unrelated, undigested details acquired in hurry and confusion, is to do the Soul incalculable harm.

DANGERS FROM MAKING A PACKHORSE OF MEMORY

A nerve vibration is a most delicate affair to interfere with. After it is set up, in order to repeat itself with precision and intensity, exercise of the most careful kind must be given. The vibration cannot be attained without this exercise, any more than an intricate dance step could be gained, though some persons have far more capacity than others, in this direction. But it is the ones who have the least capacity, who require the greatest care. If institutions of learning are only able to pass the ones who need their help *the least*, it is time the fact was being announced.

Any one can see that in attempting to gain proficiency in any intricate muscular act, it is most objectionable to have gained a number of half learned, awkwardly performed feats, instead of a few full of grace and strength. The illustration applies perfectly in memorizing, and reveals also the advantage of considering the subconscious state as one of lessened vibrations.

I have tried to show the overcrowded condition of the subconscious state, and its undisciplined nature in consequence: and yet, the use of the judg-

ment, reasoning powers and ability to appreciate, must depend somewhat upon getting this subconsciousness under control. But how is this possible when its confusion is added to daily by arousing a number of new vibrations; especially when not one of these has been trained into the precision and self-control that would be most necessary to keep it from constant interference with any careful process that may be carried on at the moment.

This means lack of self-control, of any ability for sustained interest, and of any opportunity to use the reasoning powers; these defects added to a deplorable nervousness, must become more and more the result of this pernicious system. Naturally a condition of discouragement would follow that would constantly lessen the vitality of the Soul.

Also, there must be a constant interference with a further development into many classes of finer strength and perceptions, dependent on this vitality, and which are suggested as possible, through a close study of the Ego. Many of the third powers besides consciousness, seem to indicate that a greater degree of vitality is not only possible to the Soul, but desirable. For instance, many minds have to study laboriously over subjects which others seem to know intuitively. Instead of the reasons usually advanced for this, it may be due to nothing but lack of vitality and necessary training in the Soul. It might even be that memory itself would be improved if the attention were centred upon increasing the Soul's vitality, instead of upon memory exercises.

CHAPTER XX

THE MEMORY—VITALITY

IF one recalls the repeated assertions of people who have just escaped from being drowned, it will seem reasonable that the memory depends upon the degree of vitality in the Soul. Of course these persons did not "remember everything"; but without doubt, there was a wonderful awakening in the subconsciousness from the shock and horror of the experience. This would bring about the intensest degree of vitality of which the Soul was capable at that moment; this vitality would be communicated to every part of the Soul and would increase the intensity of the memory. If now the remote facts of one's life existed in the subconsciousness in the form of a lessened rate of vibration, but capable of being intensified we should have a perfect explanation of this recovery of these memories of the past.

This lessened rate would be one that rendered this part of the subconscious invisible, not evident, as the current in the overhead wires is not evident, though carrying the cars steadily. Some sudden change in the current however, brings out a brilliant flash because of the change; and in the same way the increased intensity of horror when struggling for life, causes every part of the subconscious,

already sufficiently alive, to flash into consciousness. This vitality, aroused at such crucial moments, is not the ordinary state, of course ; but an effort of the will in trying to recall, creates a similar condition, though in a far less degree. When this effort of the will to recall is being made, the vitality will be communicated ; and if the fact one is seeking has already a sufficiently high rate of intensity, this addition will bring it into notice. If not, it will leave it in that provoking state described as being on the tip of one's tongue.

When the memories, aroused through will power, are of such impressions as first reached the Soul through the auditory nerve, they can demonstrate their presence through the phenomenon of "hearing one's self think." It is unfortunate that the other nerves have not the same power of making the memories as vivid. In this phenomenon, the memory is so vivid, that one can criticise such defects as a wrong inflection in the remembered sentence or the trueness of tone and time in a musical selection ; while in a memory of a sight or color or form through the optic nerve, many little inaccuracies would remain unnoticed.

FURTHER CORROBORATION

This association of vitality with memory lends weight to the assertion that memory may be a lessened rate of vibration. The fact that something to be remembered must be repeated a number of times, is also explained through the word vibration, motion. It is the characteristic of objects placed in

receptacles, to stay placed. It is the characteristic of a motion to be dissipated, if not closely looked after. An intricate muscular action, must also be constantly repeated, in order to accomplish it when necessary. This repetition of the act is always an act of remembering, and increases the facility.

The hook and eye system of remembering is also perfectly explained by this theory of a communicated motion. Every one has certain accustomed trains of thought, which come without effort. Make a close connection between one of these trains and something to be remembered. If now this last is in the shape of a faint motion, its intensity would naturally be increased by the aid of the thought or fact with which it had been associated. This is especially true, if the connection is a logical instead of a purely fictitious one. I think there is no word but vibration that will explain these many characteristics of the memory.

Study, and the circumstances of life are constantly establishing such relations between all the elements of the subconsciousness. The greater the number of these associations, the greater the vitality and capacity of the Soul, provided it is in a disciplined condition. The effect upon these associated memories is illustrated by a picture or scene done in fireworks. Of course here, the connections are material while in the Soul they are only a communicated motion without wires, as in Marconi's system of telegraphy. The touching of the match to the fuse in the fireworks, which brings out the picture, would represent the communication of a sudden

interest or fright to the Soul, by which a supreme moment is attained. The vitality flashes through all the subconscious Soul and its range is revealed.

Incidentally, this reveals the value of *supreme moments* and the great dearth of them in many lives. Even escapes from drowning have their value, if one only sees most carefully to the *escape*. These supreme moments lift the Soul to heights of vitality perhaps unattainable through legitimate means; and these heights are an absolute necessity for the Soul—any Soul. (The more degraded, the greater the need.)

Having responded to the intensity of an unusual height in one instance makes it that much easier to respond to a lesser influence. All such subtle conditions are of course invisible to the superficial observer; but twentieth century intelligence should have reached one height. It should be able to recognize that the person *who has not looked*, should not establish himself as an authority, upon what is to be seen.

A photograph of different Egos in such supreme moments, if attainable, would reveal something of the efforts of which each one should be capable. The more these trains of thought and memory were exercised, the more readily they would respond to an influence of the will. When we fail to recall a fact or word at the moment needed and have it appear most provokingly, when too late, it means that the connection is there, but not in a sufficient degree of intensity to be quickly roused into greater activity. The fact that it does come later when one

has forgotten all about it, is another demonstration of the unnoticed work going on in the subconsciousness.

The fact that the same thought does not always bring up the same train of connections is still one more argument for the reasonableness of this meaning of memory. The vitality which is necessary seems really to be portioned out in different directions at different times, just as one's interests vary with each day. An interest which is rampant to-day, may be dormant to-morrow, owing to a different set of conditions. The interest most alive at the moment will be the first to receive the added rate of motion.

FAILURE OF MEMORY WITH AGE

This theory would also account for the failure of memory with age. This failure is a defect of the Soul, due to an unpardonable loss of vitality. It is the same loss that stiffens the muscles with age, and comes from the same cause, lack of exercise. It requires the same effort to repeat an unaccustomed mental or moral act, that is required for the physical one. But the powers of the Soul should *increase*, not diminish, with age. It *may* be impossible for one to attend to the exercise necessary to keep the muscles supple, as they can be kept into old age; but the gymnasium for the Ego is always at hand, and most available, in any conditions.

The most deplorable memory then can be benefited by careful exercise; but this exercise must include the idea of increasing the vitality. The

tenacious memory of the child is due to this. Vitality is the Ego's health and strength, and the child possesses it, simply because it has been exposed for such a short time to the wrong methods of life. Those who are on the spot, should be asking if it is not a fact that good memory is found oftenest where there is little inherited "culture," (which too often means only overloading.)

"DREAMING TRUE"

Among the many things to be said upon this subject of the memory, the temptation to refer to the "Dreaming True" of "Peter Ibbetson" cannot be resisted. I have Du Maurier's assurance that he believed in this interesting possibility, though I could not obtain his theory.

"Dreaming True" would mean the possession of three capacities; first, one of unusual concentration in two beings; second, the power to will to think continuously and in a certain order upon a subject, at an exact moment of time; and third, strength to make so vivid an impression that the thought of each would be communicated to the other, as in telepathy.

A number of other details would have to be considered, but these would form the basis of the act and are all attainable under a proper system of education. The part of this act which included the ancestral memories would depend upon a most interesting and important question: could an act once engaged in by a Soul be ever entirely obliterated, so as not to arouse a memory; and could the

memory be handed down as form, features, color of eyes and hair, etc., are undoubtedly handed down? These are merely physical memories: could memories of Soul acts and conditions also be perpetuated?

If memory were a repeated vibration, we should have the answer. A motion is a form of force and force can never be lost and can be stored. A state of vitality, such as the mental effort of Peter Ibbetson and Mary Seraskier in "Dreaming True," would arouse the memories into activity. Those who notice intelligently their states of mind must have seen how much clearer everything becomes in an intense state—(not a flustered one; that means weakness).

This feat of "Dreaming True" is only offered as a standard of such mental strength as may be possible to humanity. We have no such standards in use in education, and any system which goes on its way without the criticism of a standard, must miss many opportunities, if it does no worse. Doubtless no such degree of concentration as would be displayed in "Dreaming True," exists to-day (where it could be noticed), in even one person. But concentration is strength of the Soul, meaning perfect self-control under *any* circumstances, and is capable of unlimited cultivation. When it is cultivated in this double method, more wonderful conditions than Dreaming True will be possible.

FAILURE OF MEMORY WITH AGE

Had man not been so ready to assume that a Soul

which was to live forever was doomed to lose its memory in some cases in even less than seventy-five years, many most necessary facts about this memory would have been hunted out.

It is not an assured fact that the cause of failing memory is due to degeneration of brain cells. On the contrary this degeneration may be due to the failing memory. Matter did not create the Soul, nor the brain cell the memory. The cell was a creation of the Soul, with which it could exercise the memory. This must be the case, if the Ego has lived forever. But even if each Soul is created at birth, it is the Souls of parents which collected from the elements the material for constructing the body.

We have just as much data for considering the Soul as the agent, as for matter; and the first idea is the most reasonable. As the vitality of the Soul diminishes with age, it loses the power to use the cells it has created and they become disintegrated, all from lack of exercise. Matter never grows old, or dies. It simply refuses to remain in the combination that would make a good brain cell, unless the Soul will continue to furnish the vitality necessary to hold it from other combinations it is anxious to make.

But if Soul is to live forever its vitality would surely be able to contribute all that was needed for memory until death, if this vitality were not being interfered with by pernicious methods of one kind or another. Again, if Soul is to live forever, it must presently learn to remember entirely without the aid of brain cells. In such a case, this loss of

memory with age, would be direct proof that this art had not yet been learned. Though material brain cells must undoubtedly be dispensed with at death, yet it might be that this art of dispensing had first to be gained by their assistance, and again, failing memory would prove that this was not being done. As this physical body seems to be, up to a certain point, an indispensable aid to Soul's development, it is desirable to seek for knowledge of the time when this necessity ceases.

CHAPTER XXI

THE SENSE OF DIRECTION AND TIME

THIS little group of powers is extremely puzzling, yet they undeniably reveal the Soul in conditions that suggest many facts or theories about its consistency and capacities. These powers are as important as capacities of the Soul, as the ability to sense time, tune, rhythm, etc. The practical uses of a sense of direction and time, are still understood, though civilization is fast lessening their importance. But it often appears as if the practical uses of life were furnished mainly to make it impossible for the Soul to be shut entirely out from its needed exercise.

This group of capacities was cultivated by a long and arduous process in the early days of the race. There must be a meaning for them; and it may be a misfortune to lose any capacity which the Ego has once possessed, even if the practical need has ceased. Some quality of strength or appreciativeness may go with the loss. Some height to which the Ego was meant to attain may be made impossible—some grace, some perfect balance, some nameless quality of perfection.

THE NEAR-SIGHTED SOUL

One result follows without doubt, from all such losses. The range of the Soul's vision is lessened,

if nothing further happens ; and a near-sighted Soul is in danger of becoming bigoted or trivial. Such losses of capacities, formerly possessed, may be being revealed in many weaknesses at present unaccounted for ; among them, many of the defects of age.

There is also the absence of the exercise for the Ego, which first cultivated these powers and would have to be kept up to retain them. The physical seeing and hearing, is certainly affected by this cause. Many defects in these two senses, are due more to the persistent absence of the right exercise, than to other causes. But there may also be consequences less evident, though sometimes more serious. For instance, the lack of a keen sense of direction and distance is responsible for many failures in music where great brilliancy is a necessity. It is this keen sense of direction and distance that enables the performer to strike with perfect precision and courage, where one cannot snatch a moment to look. With some, no amount of practice will bring perfection in this one direction of brilliancy of execution.

Doubtless those who have the greatest success, may owe it to the perfectly practiced eye of some savage ancestor whose bow or sling or stone axe never failed a hair's breadth in its fearful mission. Target practice with pistol and bow and arrow is excellent for reviving this lost capacity, and is as necessary for woman as for man : (but let it be target practice, and for the purpose of training optic and motor nerves. A woman who goes out to-day to kill is doing herself an injustice).

To prove what this sense of direction is in the Soul, is probably impossible at present. It does not seem to be always due to any influence from natural forces, as the "sense of the North" would be. But this fact makes it all the more interesting. It seems to indicate that the Soul can look into space, and in its invisible depths see something, which tells it the way to go. When the sense of direction is lost, the Soul sees wrong very often; which is a further reason for asking if this sense at least, is not due to an outside force.

THE REALITY OF THE INVISIBLE

In some ways, this sense seems to testify to the reality of the invisible. Every one is familiar with the experience of getting the points of the compass all wrong in going to a new place. While the experience is such an unnoticed one to-day, it is a strong demonstration of what a real entity the Soul seems to be at times. Let one find out what is the right direction—which way the north really is, and then try to make the Soul *realize*—as well as *know*—that this is the right direction instead of the one it has been considering. It will be found often that the wrong direction, though seemingly so ethereal a thing, has got a grip like an octopus. One will realize also, in attempting to break up such a habit, what a stubborn thing the Soul itself can be. Sometimes, it will be found impossible to *think* the right direction instantly—though now it is well known.

Again, there will be times when just the reverse

will be true. The suddenness with which the mental compass will swing round at sight of some familiar landmark, will suggest a very material consistency in this Ego. Without doubt there is some very interesting fact to be discovered here; but until one is in the habit of thinking in this direction, the discussion of these powers must seem a much more visionary effort than the others call for, though well worth carrying into details. The sense of time is even more interesting and suggestive.

CATALEPSY

Whatever the causes to which this singular phenomenon is referred, it must be accepted as a remarkable instance of the strength the Soul is able to exert under certain conditions. The fact that the condition is an abnormal one, does not keep it from being an illustration of a supreme effort. It is necessary to know what Soul can do in abnormal as well as in normal conditions. Each is a sign of capacity. Consider then for a few moments, that this state of catalepsy, may be a case of exaggerated will power, gained momentarily, through some unexplained means. The Soul is able to produce this stiffened condition of the muscles, in a very small degree, at will. It is by making the muscles stiff, and keeping them so, that they can be used in cases of lifting. The effort of the will by which it is done is a condition of the Soul in a less intense state than that of catalepsy.

Sandow's feat of retaining his difficult position until all preparations are made and the horses

standing on his chest, shows what will power can do towards stiffening the muscles. Here, the effort is a conscious one. Whether it is so, in the state being considered, is for the physician to say; but this state must have something to tell to discriminating eyes as to future development in this line, when such a result can be accomplished in a normal condition. In such a groping investigation as this, one must snatch at any chance that promises a suggestion. We can be assured that we are not likely to exaggerate the latent possibilities of this Ego.

STRENGTH OF SOUL OR MUSCLE

Exercise, of course, increases this natural control of the muscles, which means that the real increase of strength is not necessarily in the muscles only. There is far more reason for thinking that it is the Ego's strength that is increased. True, a material effect is being shown very clearly in the gradual hardening which takes place in the muscle. But this hardening and enlargement are due to the increase in the number of cells in a definite space. A Soul seems to require a certain amount of material with which to perform its feats. This increase in the number of cells is probably due then to the extra needs of the greater current the Soul is sending down; and means that the muscle is becoming a better implement for the stronger agent, whose strength concerns us far more than that of muscle.

The discussion of these details, is not a visionary one. Each phenomenon is telling or trying to tell

something of the Ego and every hint of its character or consistency can be made to lead to still another. The slower the process of gaining some practical knowledge of this Soul, the greater the necessity for beginning the work immediately and keeping steadily at it.

There is a constant, and most barren effort being made to forecast the "glory" which is to await humanity in another life. It would be both interesting and profitable to bring this nebulous idea down to the practical basis of what the Soul might itself be able to attain in a disembodied existence, if all its capacities were exercised to their highest degree of perfection in every direction. This view would surely interest and attract, in a way impossible to the most poetic view of oriental magnificence used so often to define the glory of Immortality.

CHAPTER XXII

FOURTH SET OF POWERS

So far, the powers of the Ego which have been considered are those which came to humanity without any attempt on its part to gain them. The race did not learn to see, hear, smell because it knew of these senses and longed to possess them. The second set also came of themselves as a result of evolution, without the race realizing that they were developing at first. Many of the third set are probably older than the second, and none of them, but the memory, attracts any wide-spread attention as desirable.

But with the fourth class of powers, all this is changed.

For ages, man has been persistently claiming for himself and trying to cultivate certain capacities, which I have grouped for this reason, under the name of the Claimed Powers. The names of many of these powers are modern, but I believe the capacities themselves belong in the evolution of the remote past. I have added to this list one more modern acquirement of the Ego, because it has to do with the Soul in the same way in which most of the others are related. It looks very much out of place, but belongs here because of this association.

CLAIMED POWERS

LIST

<i>Sensory.</i>	<i>Motor.</i>
Visions.	Miracles.
Astral Body.	Hypnotism. Mind Cures.
	Spiritualism.
	Telepathy.
Composition in Analytic Fiction. ¹	

Among these powers, hypnotism and telepathy have at last received scientific recognition. As in the other three sets, these powers are all concerned with receiving impressions, and willing, and are therefore connected also with the idea of nerve action. They do not divide so readily, however, as several of the set might be classed as well upon one side as the other.

THE MEANING OF SUCH POWERS

The existence of these powers would mean that nerves had developed to some unusual height. It would be useless then for those who have had no satisfactory experience with this set, (myself among the number) to assert that they could not exist. This would be as unscientific as to assert that they *do* exist when the only valid proof, (discovered natural laws), is still absent.

Had this investigation been begun with any idea

¹The highest form of composition is that which discerns Soul itself. The first general statements do not always apply to this power, however.

of a championship of this set, any conclusions reached would have been valueless ; but the reverse is the case. The study has value however, because it gives an opportunity of presenting the Soul in still another light, and because these powers suggest a species of development. We must expect a further development of some kind in this nervous system since the demands made upon these nerves to-day are far beyond those of even a generation ago. Many are meeting this strain magnificently in every direction and there must be some further result from this exercise in both will power and sensitiveness to environment.

The demands made upon both sensory and motor nerves to-day, are of every conceivable variety. Those nerves which are trained, learn each new art quickly and must gain some added quality, in consequence. Those nerves which have been carefully protected from exercise or which take it in only one or two directions, break down in nervous prostration at every new demand ; but eventually, this will reveal the value of exercise. Many conditions which get no recognitions as means, are to-day developing the ability to perceive even less material surroundings. All nerves which stand the extra strain are adding somewhat to this capacity.

There is also need for this greater sensitiveness, both to ethereal and to material conditions : and the further control of these nerves must be recognized by all as necessary. All around us there is a universe of unrecognized forces, which are interfering constantly with our efforts and which can only be

made to cease interfering through the possession of further capacities than are possessed to-day.

DIFFERENCES BETWEEN THESE AND THE OTHER POWERS

The difference between this fourth set and the other three is quite marked. On the sensory side, the Ego is no longer receiving impressions from material objects, from the abstract, or only from its own Soul. Instead, it is dealing now with material conditions—not objects—with the ephemeral facts of life, and with the Souls of others. This is why the highest form of Literature belongs in this fourth set.

On the motor side of these powers, the Ego is not controlling its own Soul, as before, but the Souls of others, and the material elements in space.

In some respects such an advance in the capacities which the human Soul possessed would meet real and practical needs which exist to-day. Every one realizes, for instance, the growing need to become more quickly conscious of personal facts and conditions in others than is possible to-day, with all our new appliances. Even for business needs the telegraph and telephone, are becoming insufficient. Thought messages, which could reach their destination the moment they were sent, would be an alluring prospect, even to the business man.

No doubt mechanical contrivances for speed in every direction, have still many further opportunities for progress ; but if there is any chance of the

existence of these fourth powers, the most interesting thing about them is their suggestion that there may come a time when it will be necessary for humanity to depend upon less material agents, in extremities. There will be probably no limit to the ingenuity man will continue to display, in constructing mechanical means for carrying out his purposes; but these fourth powers would call for something very different from mechanical means. The power to accomplish any one of the fourth set, would depend upon man's ability to cultivate greater efficiency in the capacities possessed by the Soul, instead of upon ingenuity in inventing.

Greater efficiency in the capacities of the Soul, must seem desirable to all; but to gain this efficiency is a very different affair from taking material objects and fashioning them to do man's bidding. A telephone, for instance, is a trifle, either to construct or invent, when compared with cultivating the strength or sensitiveness necessary to send or receive a telepathic message. When the satisfying of human needs begins to depend upon developing the powers already possessed by the Soul, progress will become much slower, because of the difficulties and of the natural inertia of the race.

REASONS FOR FURTHER DEVELOPMENT

One cannot assert that these powers are to continue to develop, but there are three arguments to be offered for the reasonableness of the possibility. In the first place, there is the great existing need for this further development, and the fact that when

man needs something, so far he has been able to discover a way to gain it.

Second, there are the increasing demands made upon the nerves to-day, which would have the exact effect of increasing this efficiency, if their development was properly looked after: and lastly, there is this persistent determination of humanity to believe that it is to develop this further efficiency.

The combination of these three is, to say the least, interesting. Also the direction in which this development is to advance is uncertain; but these claimed powers could be used as a test as to whether development of any kind were really going on to-day. Many incidents in business life even indicate an advance, but are not noticed as indications, because humanity has no such interest in the development of the Ego as it has in the development of the physical body. This interest should exist, however, and could be made as fascinating. Unfortunately, the entire subject of the Soul has so often been made offensive by the vagaries of bigotry, cant and otherworldliness; but it should be the wish of intelligent people to remove this offensive element. It shuts out the Soul from view though it is the greatest of all the works of the great Force.

The miracles are placed first in this study, because they give the opportunity to bring out some interesting facts in connection with the Soul that are probably not considered by many. This object, it must be understood, is entirely different from any attempt to prove or disprove the possibility of

the miracles. As they are among the powers which are claimed as possible for the Soul it is most interesting to see if Soul possesses in a latent form any ability which might be cultivated with such results.

For those who believe in the present efficacy of thought power this search is really obligatory. While this power undoubtedly exists in very rare instances, it is unfortunate to assume that it is generally possessed or comes without exact obedience to natural law. For any powers that exist to-day, there are logical explanations of their causes and development. To ignore these and give impressions that are visionary or supernatural must offend all logical minds.

INTEREST IN THE MARVELOUS

One most unfortunate effect of insisting upon the existence of thought power, with little understanding of its meaning, is that this increases the mistaken instinct of many intelligent people to discourage an interest in the marvelous. An ignorant interest is of course offensive; but the intelligent will be able to separate this ignorant interest from the subject itself. Both extremes must be avoided in studying the Soul.

We are in the midst of marvels every hour of existence. This universe is a marvel, each detail of which is a constant expression of the character of the great Force. These need to be closely studied, in order to remove the fearfully narrow conception of Divinity, which exists to-day. The idea of the miracles, and the wildest ambitions of the old nec-

romancers and wonder-workers, originated from this study of real conditions. These ambitions have a certain value if from this point of view alone.

Instead of discouraging this interest then, it should now be tempered with scientific intelligence and encouraged. Only in this way, is one able to pass an intelligent opinion upon any subject a grade above the material. It is not wise to depreciate this interest, however crude it may be. It is almost the last link left between many human beings and a God who represents something more than saving Souls from the ignorance and weakness which it is their business to conquer. A Divinity must stand for many other classes of power than this, and the interest in the marvelous is an instinctive recognition of this fact. One may not believe in a personal God; but if the near-sighted eyes are lifted above the cares of business, housekeeping and more trivial interests of life, it is impossible to doubt the existence of some ethereal Force that controls.

One advantage of the necromancer's ambitions was that they forced him to make a study of his own Soul, to find what means he possessed for attaining those ambitions, for it is to the credit of the necromancer that he did not consider material means alone.

Had such studies been perpetuated, there could not have occurred the abasement of this Soul which exists to-day, among even the followers of Christ. The deplorable states of degradation, accepted so calmly, could not have been permitted, because such continued study of Soul would have made it

plain that it is the greatest of all marvels and capable of being influenced in any right direction, if only the *right* means are used.

A "plan" could not have devised a more adroit means for instituting this study, than that one sentence, "If ye have faith as a grain of mustard seed—" provided of course man had not so quickly settled upon a definition of faith, with no attempt to apply this test of moving mountains.

There is this to be said for the fact that this interest in the marvelous is found mainly among the uneducated. The human Soul probably enters this life with instinctive interests, as well as instinctive ideas of right and wrong, which sometimes survive.

This interest in the marvelous may be one of those implanted instincts, due to some subconscious knowledge in the human Soul of a higher meaning of life and its environment. The interest then should be pruned and cultivated and turned into a search for the laws underlying phenomena rather than for phenomena themselves. It is the habit of searching that is all important since every step reveals something more of the relation between Soul and the Cause of all things.

CHAPTER XXIII

MIRACLES

It is a difficult undertaking to detach from this subject just the details needed for this point of view, leaving out all that is extraneous and nothing that is indispensable. The attempt might be considered an arrogant one, if the sincere purpose of seeking further knowledge of the Soul is not kept in mind. As stated, this is not an effort to prove or disprove the authenticity of miracles, nor a statement of belief either way. Miracles are used for further comparison of the traits and capacities possessed by the Soul with those which seem to be developing. The use of miracles permits a point of view that could not be obtained by any other means.

No intelligent person to-day supposes that a miracle means an act performed in opposition to any law of the universe. Not from any disposition to assert that an Omnipotent Being could not make a scientific law one day and set it aside the next ; but because one would not want to accuse Omnipotence of any such triviality or lack of forethought.

MEANING OF THE TERM

A miracle would mean first, an act performed in obedience to some law or laws of science which

humanity has not yet learned, or learned how to use in a certain manner. Among those described in the New Testament, two only are available in this connection; and one of these was only promised, not performed.

The first of these was the changing of water into wine and would appear to be due to chemical action. The second was the promise that under certain conditions man should be able to move a mountain by faith power, and would perhaps require mechanical action. Such an act would be the same as the rolling of the stone away from the sepulchre, by the angels; and this last act would be due to obedience to some law of mind over matter. The presence of some law must always be agreed to, since we know nothing of conditions without this basis. The truth can only be discovered by substituting the scientific for the supernatural view. For this reason then, in studying the miracles it will be necessary to associate them with chemical and mechanical action because again, we know of no other. A miracle would be sufficiently marvelous if the only difference between it and the material action, was the fact that the chemical or mechanical effect was created without the use of hands to apply the means.

This point of view is taken because it gives such an opportunity to examine the means the Ego may possess for "moving mountains" by faith. The second meaning of a miracle then would be (if this were true) a mechanical or chemical action performed with the aid of thought power only. This would mean that man in performing a miracle would

have to exercise this control of material forces, through his Soul—"mind over matter" again.

This is not meant to be given as an explanation of the miracles, but as something which can be investigated scientifically—which cannot be said of the so-called supernatural.

In such cases as these two miracles then, the Soul would be putting out its strength unaided by physical agents. (This one fact should long ago have aroused a practical interest in the subject of soul strength.) I shall call this soul strength thought power for the present, though it is an imperfect if not a misleading term; but it is the most available.

Miracles are not needed to demonstrate the supremacy of Divinity. Humanity's interest in them should depend upon the promise that the power to perform them should be given to the human Soul, under certain conditions. It is most interesting to remember that ages before this promise, humanity persisted in believing that it had the power to perform such miracles.

It is because either chemical or mechanical force would have to be used in moving mountains that the two miracles selected are used. Humanity can already perform marvels through the use of mechanical or chemical action; but in every case the hands must be used to get the materials together, or to set in motion the machine that is to generate the force.

In such a miracle as changing water into wine, no hands would be used. In such an act also as that of an angel rolling a stone away from the sep-

ulchre, no physical hands would be used, though works of art might so represent the act. If a human being then, were trying to perform a miracle, the first need would be this strength of the Soul which could work without hands, without the use of any material means, of the kind that man uses to-day. This is a most interesting suggestion and one the religionist is in duty bound to consider closely, if he obeys the injunction to "change not one jot nor one tittle."

It would seem then, that the entire question of these two miracles would rest upon the character and use of the force to be exerted ; whether ethereal or material, how generated, how applied. Instead then of spending centuries of time in deciding whether miracles were possible when they are being performed constantly in space, all intelligent attention should have been spent upon this subject of force and the means for applying it, which the human Soul may possess.

A DEFINITION FOR THE WORD FAITH

This attention would have thrown a wonderful light upon the character of the Soul, which every one needs to understand. For instance: if one is to move mountains by faith, then faith must be a species of strength—soul strength. Of what nature then ; how generated ; how cultivated ? Upon this definition of the word faith depend many issues to-day. Whether one were or were not a believer, it would be interesting to see if a meaning could be found that would connect it logically with

unusually developed powers of the Soul. It would be most interesting also, to seek for signs of these unusually developed powers.

Search should also be made for instances of mechanical or chemical action that seemed due to the same cause which would have produced the miracles; namely, to an ethereal cause, instead of the material one that is supposed to be the origin of force.

No mountains would have been moved by this line of thought; but a light would have been thrown upon the Soul's resources, that could have been gained in no other way. No one doubts the existence of a force that works without the aid of material means in the shape of physical nerves and muscles. That is demonstrated by the planetary systems. We look out at night upon the material universe and know that the suns and stars are whirling with inconceivable rapidity through space, each held in their orbits by a grip that has never let go in all these æons of time. Yet no physical hands hold them or started them on their journey. The inspired people of the old days (that were really so new) probably wondered whether this motion and this grip were something inherent in matter, or were due to some ethereal cause; such a cause for instance as would account for moving mountains by faith.

Not that the question would have been put in this way by the students of those early days: but these knew nothing of the difference between material and ethereal that is accepted to-day, and

they laid everything to the ethereal causes ; as to-day humanity is disposed to attribute everything to material agencies alone. (What a field for discussion lies here !)

FORCE INDEPENDENT OF MATERIAL AGENTS

While the heavenly bodies then demonstrate the existence of mechanical force independent of the use of physical nerves and muscles, the existence of the chemical force is also demonstrated, though not so evidently. But all know that the free elements in space are going through a constant chemical change, a combination and disintegration, such as the chemist, in a very small way carries on in his laboratory.

Beside this constant change going on in space, the changing of water into wine would be wonderful only because thought power would have been used in getting the elements together, instead of physical hands. The chemist and electrician are daily working out wonders which far surpass this change of water to wine ; but always they must use *material* means to get the proper elements together. There are no material means of this nature used in space. All things were done "without hands." In the same way, the necessary element to combine with the water, would have had to be *willed* into place, instead of taken bodily, as the chemist would have to take it, and put into the combination. It is customary to use the miracles to demonstrate the supremacy of Christ ; as though He were concerned with anything but the elevation of mankind.

Their real use is to make man search his own Soul and the universe in order to understand the meaning of both.

There is some most significant fact in this existing difference between a physical and an ethereal control of the elements. Not only does it explain exactly the meaning of a miracle, but this fact, when discovered, will probably explain the Ego's entire relation to the material world.

Such an act as *willing* the coming together of the elements, if man could perform it, would be an act of the Soul. If it were intended then that man should perform miracles, it would mean that the human Soul was intended to develop into some higher capacity than any possessed at present, and of the nature of highly developed will power or strength.

CAN THE HUMAN SOUL WORK "WITHOUT HANDS" ?

It seems most natural that Soul should continue to develop indefinitely in all its capacities, in strength especially. For this reason, there should be careful search for signs of such development. The question needs to be asked, can the human Soul, unaided by muscle, produce chemical or mechanical action ?

The answer comes immediately—yes ; it is doing this in a limited way—very limited—every moment of its existence with the physical body. All know that many chemical changes are constantly going on in this body. These changes which are of the same nature as those going on among

the free elements in space, are due to the presence of the Soul. When the Soul leaves the body a very different class of chemical actions begins, one which means disintegration instead of preservation. It is due to the presence of the Soul then that a force is generated which keeps up the proper balance between these elements and so preserves the integrity of the body.

Again, with every muscular movement, a force passes down the motor nerves from the Soul, just as lightning passes along the conducting wires, and the muscle is moved by this force. (It is by this means the mountain would have to be moved, if the force were strong enough.) I am speaking of the movement of the muscle itself, not of the material object afterwards moved by the muscle. The muscle may be in the hand and it will move the object; but no hand poured the force into the motor nerves, that moved the muscles.

The first moment then when the Soul's will power sends force into the motor nerve, is the crucial moment when man is doing in a small way, what is being done in the revolution of the planets and what he would have to do in a mighty way, if he moved a mountain by faith. The Soul does not reach down ghostly hands and make the muscles expand and contract, or take up the elements of the body as the chemist does in his laboratory, when he makes new combinations. The force goes out from Soul as it goes out in space, or would go out in a miracle.

This is not given as a solution of miracles. The

subject was only taken up because of the opportunity to show the Soul's relation to its own body ; also to compare this relation to the relation between all force and the material world.

COMPARISON BETWEEN FORCES EXERTED IN SPACE AND IN THE BODY

The force in space keeps intact the entities of the universe and preserves the balance between them which makes the universe possible *in its present form*. It does this work perfectly.

The force generated by the human Soul attends to exactly the same work among the elements of its own body. It keeps these elements intact, though constantly renewed, and preserves the balance between them which enables this body also, to remain *in its present form*. Sometimes it does this work very poorly, but still it is done. The elements in the human body are the same as those existing in space, and they seem to bear the same relation to the force which the Soul generates, that those bear to the force of the universe, whatever may be its nature.

This body then, is the Ego's universe in which it develops its powers, and sometimes seems to be experimenting to discover their extent. If then, this Soul should come to perform miracles, through obedience to some scientific law, it would mean that having gained perfect control of the elements within its own body—who has?—it had graduated into a higher power to control these same elements outside of this body, and in another form ; no more, no less.

This is as far as I wish to go. As said before, the subject was not taken up with any object but that of throwing an interesting light upon the powers already possessed by the Soul. These powers can take a further cultivation, and need it in order to manage the affairs of daily life. As stated, such a theory would mean that faith was a species of soul strength. But this is preferable to either of the three alternatives which the religionist must accept. First, that something had been promised and not given ; or, second, that no one really had the faith that means salvation ; third, that a promise had not been stated with sufficient clearness ; or was to be taken figuratively.

The value of calling faith a species of strength instead of belief would lie in the suggestion that it was to be cultivated by exercise, not through promises, threats, etc. Would these last measures make an athlete of any description ? Before continuing with the remaining powers it seems best then to take a glance at the subject of Force, ethereal and material, if only for the thoughts it may arouse. In this connection, some illustrations may prove interesting to begin with.

ILLUSTRATIONS

There are many who believe in the efficacy of praying for rain. If rain could be brought in such a way, it would mean either that a special interference had been made or that the human Soul had been given this power to affect the elements in space. The latter theory would be the most

reverent one. Of course it would be impossible to prove that rain had ever been brought through prayer; but the subject is one for speculation in this connection.

Rain means that the temperature has been lowered through chemical or mechanical means. A prayer that could affect the temperature in this way, would not consist of the words uttered, but of the combined, intense wish of the multitude, acting upon the elements. An intense wish, hope, expectation, often effects the elements within one's body, seriously. But the force that was to control the elements in space and bring rain would have to be a mighty thing, compared with the hope or expectation of the individual.

A multitude, starving for water on a burning desert, might even fail to evoke sufficient intensity in their wishing to effect the elements. It is not for any one to assert that this is impossible, however. Electricity is generated in the body, science declares. It becomes therefore a question of the amount. In trying to use prayer as a means for such a purpose, the action, whatever it was, would have to be *continuous*. This means concentration. Who has it? Also, with how many has prayer become simply a devotional attitude? Bringing rain through prayer, is a mighty effort that would require constant exercise, first of all in concentration.

Another instance comes to me that might illustrate the action of thought force, and the way in which the Soul might possibly use it.

After the *Boœf Gras* procession in Paris, the streets are covered thick in places with the tiny rounds of the confetti. If the day happens to be windy, a most interesting little manœuvre takes place repeatedly among these brilliant little colored circles of paper. Suddenly, the wind will catch up hundreds of them and send them spinning down the pavement on their tiny, thin edges, with the regularity and swiftness of a procession of miniature bicyclers; and this may continue for half a square, before the impulse ceases and the circles drop flat again.

Now the wind which produces this pretty little effect is, as every one knows, the result of a mechanical or chemical action which leaves a momentary vacuum in the atmosphere. The air rushing in, carries the confetti with it, lifting it, moving it, with far more delicacy and precision than would be possible to any pair of human hands.

This shows what force itself can do, once it is generated. If the human Soul wanted to accomplish any similar feat by thought power, it is evident that the generation of the proper force in the proper way, would be all that was required. The force itself would accomplish the purpose. If now, the Soul could think or will with sufficient intensity to generate the required degree of heat, the current of air would be created and the confetti rolling would come about as naturally as at present; but human thought or soul power would be the agent.

This is given merely as an illustration of the meaning of thought power. But if it could arouse

an interest in developing this power, the world would run much more smoothly.

THOUGHT AS A FORCE

Some one says, "If there were in this exalted nervous system force enough developed, capable of producing motion at a distance, that force would reveal itself on a dial."

But this does not follow and should not be used to bias against the idea of a mechanical use of the thinking force. A dial is a very clumsy affair when the movement of the hands is compared to the moving of the confetti. That tiniest and daintiest of effects which the wind was able to produce, required a great expenditure of energy to generate the force. The cause which created the current of wind was probably a mighty one when compared with the delicacy of the result.

Let us cultivate faith in the mechanical effect of thought power for the sake of making thinking more general.

To repeat, there is all around us a universe of forces which are interfering constantly with human efforts. Many of these we have learned to understand and control through mechanical means showing that we are meant to gain this control, if we only seek the way. But there are forces besides the mechanical ones, as was demonstrated in the second set of powers. These are not to be controlled by mechanical means. No machinery can ever be invented to catch a flying opportunity, for instance; and there is no *material* antidote for the

poisonous fumes of wrong thinking, which are constantly vitiating the Soul's atmosphere.

These and many similar results are to be produced by the strength of thought power alone; and there are many times when to wait for the thought to be spoken, is to lose the result. All who believe then in a personal God, are obliged to consider the chance that human thought is meant to be a dynamic power. A personal God does not use machinery or speech. All the effects of the Universe are due to a power, similar to, if not thought power itself. If then "man is made in the image of his Maker," the believer's duty is to consider this likelihood that he possesses latent the ability to develop greater and greater strength of the Soul, in every direction, which is what thought power would mean. He must not make the mistake however, of assuming that he *has* this development already, to any extent, as many are doing. Even supposing that one person possessed the ability to a great degree, there are millions of human beings, whose thinking is also having some effect. To meet and control these effects, is not at present, within the power of one individual, or even of many individuals combined.

First of all, man must be logical in considering all such questions. Thought power is something of slow and most difficult growth, and many things to-day are interfering with this growth.

CHAPTER XXIV

FORCE¹

THE question of exercising any promised power to move mountains by faith, is evidently far beyond humanity's ability to-day ; still the subject of Soul strength—which may be the meaning of faith, needs to be kept constantly in mind. The evident association between this force which the Ego exercises in its own body and that in space, is most interesting. This association, if followed down to the logical deductions, suggests many reasonable possibilities about the character and cultivation of the Ego's strength. It will suggest also, interesting questions as to the origin of the forces generated in space and offer some thoughts as to further characteristics of the great Force, at present not generally considered, if considered at all. These characteristics and the Ego's strength both need constant and intelligent attention. At present, however, the needed knowledge is only to be gained by studying Soul and the great Force each through the other ; because if man is "the Son of God" there must be

¹ I apologize contritely for entering the domain of scientific laws at this point, with the scantiest of equipment in technical terms. Needless to state, I am not a scientist. Also, the subject is hard to express in material terms, and only the most experienced hand could do so without overloading with words.

some resemblance between the character of the power exerted by each.

The object of this somewhat involved method, however, is only to gain some further knowledge of capacities which Soul seems to be entitled to to-day, simply because there is such crying need for them. Any reference to characteristics of the great Force then will be only for the purpose of making the most of this sonship and its relation to the fact that Soul certainly seems to be an ethereal origin of the chemical and mechanical forces of its own body.¹

AN ETHEREAL ORIGIN OF MATERIAL FORCE

If this relation of the Soul to its own body and to the great Force could be demonstrated scientifically, it would suggest that the forces in space may be also a direct emanation from an ethereal source—the Cause of all things, instead of from a material one alone.

If this were true in a practical, not a poetic sense, the consequences would be startling. Though we cannot dissect these material forces and discover a different origin from the one supposed, these consequences are worth considering. They cannot possibly overstate the real condition, which must far surpass any human conception. Even the crudest discussion of ethereal conditions is a blow at materialism which is a serious defect of the Soul.

What follows, however, is only offered as a most

¹ The subject of divine characteristics is one too immense for this limited study.

interesting suggestion, without wishing even to attempt to prove. Naturally, an ethereal cause for material forces must seem incongruous. Man creates force to-day by the aid of machinery alone, which is certainly not an ethereal cause. He has been engaged so long in making this marvelous machinery that the fact is lost sight of that force existed first, and without this aid. The generation of force without machinery is the natural way; machinery is an imitation. But even the machine is simply an agent, set to work by the Soul, which is in this sense its first cause, and also an ethereal one. In the same way, the suns of the different solar systems might be only agents for the generation of force, instead of first causes.

It is all sufficient for the scientists' need, to trace the cause in the last instance, back to central suns and leave it there. But even the most central sun, around which revolve the complicated and involved systems, is material, and sooner or later, the material dies, in the sense of changing its form. It is easy to imagine a perfect adjustment of action and reaction, by which the death of one sun creates the life of another. The indestructibility of force, permits this; but also, it is very easy to imagine conditions more interesting still, and which are suggested by the Ego's control of its own body.

In studying these conditions, many suggestions will arise as to the character of soul strength. But it must be remembered that this interest in the origin of force, is limited here to the relation it seems to bear to further capacities which Soul may

be entitled to, and needs, in order to manage even the life of to-day.

To repeat then, Science pronounces the generator of force to be a material one. The Soul seems to prove that, in its own body, the origin of force is an ethereal one, its own self. An ethereal source in the one case, suggests an ethereal one in the heavens. An ethereal cause for the forces generated in space, instead of the material one offered by science, would bring a marvelous change in the meaning of life.

“GOD MADE EVERYTHING” DOES NOT TELL ALL

To the superficial observer, this ethereal cause seems to be stated in the assertion that “God made everything.” It is not, however; first, because though accounting for the act of creation, this assertion would not account for the *way* in which the force was either generated, or sent to its destination. Second, because this stereotyped answer fails to give to the majority, the slightest conception of the mighty characteristics which the word “God” should stand for. Often indeed, this answer arrests all further interest in these characteristics, excepting the one of mercy. As a consequence many another need of the Soul, besides that of mercy fails to get any attention whatever. But to refer the generation of certain ones of the material forces back to an ethereal Cause, could be made to broaden immensely the present narrow conception of Omnipotence and Omnipotence. In this place, however, the subject will be limited to those forces which

undoubtedly influence the human Soul ; that is, the ether vibrations, and the cause which creates this incessant and mysterious action. But this will be merely another groping effort to throw light upon eternal verities ; a following up of suggestions flashed out of the darkness for one brilliant moment, and then lost to all but memory. But the close relation of these ether undulations to the development of the Soul's capacity, and the evident effort which the Soul seems making in the third powers to imitate the work of the ether, makes it necessary to hunt down the slightest clue which presents itself in this connection.

To suggest that these ether undulations were due to a force coming straight from an ethereal Source, as "the still small voice" comes, must arouse the imagination as to the value of color, sound, light, in education and reform. The value of these ether vibrations is immense, whatever their origin ; but many in control would not recognize or acknowledge this unless it could be proved that they were as truly "spiritual" emanations, as divine truth. So many interesting deductions would follow however, if this ethereal Cause for ether undulations could be proved.

For the sake of these then, take the point of view temporarily. Consider that these undulations which bring to the Soul impressions of light, color sound, etc., have a final origin beyond the suns of the solar systems—the suns themselves playing some secondary part in the scheme. Consider that the force which causes the undulations, radiates out from this

centre, as the force rays out from the human Soul.¹ The importance of such a fact would be beyond question. It would mean first of all that these ether vibrations of every class which seem to contribute so much to the Ego's development, are messages from the great Force, exactly as the "spiritual messages" are claimed to be and are therefore all as necessary for this Soul's good, as the spiritual ones. This would mean that the influences which shut humanity in mines and tenement houses, shut out God Himself.²

The prevalent idea that ethical or spiritual truths constitute all the influences with which the Soul is concerned, has no authority whatever, and has kept from view many other potent and innocent influences, which would have helped to lift humanity. Any theory which suggests for the Soul another set of influences as potent as these ether undulations, is its own excuse; especially when the theory need not interfere with any preconceived conception of Divinity. Even the mechanical act of radiating out from a central source, as is here assumed of the

¹It is plain that the force which passes down the motor nerves is not generated without and poured into these nerves, but passes from the Soul into them, very much as electricity passes into the wires. Science has, in some instances at least, pronounced this force in the motor nerves, to be electricity.

²As stated, other and more important deductions would result, if this ethereal origin of all force could be demonstrated; but to present them in this connection would distract attention from the point to be made at present: that is, the evident relation between the work which the Soul does in its own body, and that being constantly performed in space.

ether undulations, corresponds with many conceptions of the coming of divine influences.

DEDUCTIONS

Like the rays of the sun, such influences are meant for all humanity. Like these rays, when these influences do not reach the human Soul, it would mean that man had put obstacles in the way, not that a divine Being had turned His face away from His creatures. This would also give to the act of prayer a far more reverent meaning, and one that all could accept. It is not reverent to assume that a "Heavenly Father" would need to be importuned to assist any being that needed help; but it is most natural to assume that prayer was meant to change man himself, so that he might be able to receive the help being constantly sent out in every direction.

This would suggest also, the character of the help which the Soul has a right to expect from the great Force; that this help is in the nature of influences which cultivate the strength by which Soul helps itself, instead of in the nature of an intervention that wards off consequences. It does not follow that man has rightly understood the character of the help promised in answer to prayer. This theory would at least make it unnecessary to ascribe human attributes to Divinity, and the idea is upheld by the expression "neither variableness nor shadow of turning." This last accords perfectly with this idea of an ethereal origin for material forces which influence the human Soul, as the ether undulations do. These stream steadily out in all directions and

fail to reach only those from whom they are shut out, through incapacity or interference.

In spite of the many *ifs* on which the idea is based then, it could be used to test the value of all influences being exerted upon the Soul.¹ We need a theory as startling as this to break up the attitude of the majority towards human degradation. Every one would acknowledge the seriousness of shutting out any divine influence, from any Soul, whether it were done as punishment, through insufficient wages, or from a too narrow conception of divine influences.

“The groves were God’s first temples” suggests this idea of an ethereal source for the ether vibrations, but it is stated poetically. It is a practical expression that is needed to-day, if there is to be a practical result. This idea of an ethereal origin for force makes possible a most interesting and needed comparison between the generation of material forces and the Soul’s inefficiency in controlling its own body. Even this comparison between the Soul’s capacity and that of other agents in the universe could be made most interesting and valuable under any circumstances. The force in the heavens is mighty, is steady, is eternal. That in the human body and from the Soul, is weak and at its best intermittent. Imagine the last perfected in strength and steadiness through discrimi-

¹If this were an effort of the imagination coming from the use of the term great Force, it would be valueless as the basis of an argument. As the unavoidable and unexpected outcome of many lines of searching, it has a certain right to attention.

242 A PRACTICAL STUDY OF THE SOUL

nating exercise in every direction which is possible to the Soul, and then used in the many places in life where "One faces a duty and says 'I cannot.'"

THE NEED FOR AN INTEREST IN FORCES

The time seems to have come, when it is necessary to revive the interest in this subject of Nature's Forces which the old necromancers and wonder-workers had. Until we can look at the subject with their eyes, we shall fail to get at the roots of many ideas. Not that we are to consider the deductions, or even the uses made of their study. That is another affair. But the point of view we need to get is the following.

In those days, nothing was known of generating force by means of machinery. When these students wanted to duplicate the phenomena in space then, as the human Soul seems always wanting to, they had to seek a finer means than the material: they were driven to consider that the means in space was ethereal, soul power, thought power. This kept their minds in constant contact with the unseen, an attitude sadly needed to-day. Humanity has almost lost the power to really consider any cause but a material one. Saying "God created all things," does not mean that the words always express an idea of the difference between ethereal and material.

It is true, those old philosophers were mainly interested in cultivating a soul force that should be able to conquer the material—"Mind over matter;" but this is a natural instinct in so great an entity as a Soul. Why should it not want to demonstrate

that it was the sovereign of matter instead of its base slave as is too often the case to-day? It is not strange that those who "studied the finer forces of nature" (which must mean the Forces of Soul) should be ambitious to imitate the works of Nature which they also studied. Such an ambition to-day would be quite as logical and dignified as many that inspire humanity.

This instinct of the occult philosophers is the same as that which fires the athlete, except that he wants to be master of the material in his own body only, whereas the others wanted to be masters of the material universe. The philosophers were also studying ethereal forces; the athlete, in company with many others, rarely gets above the idea of the material forces. When, then, it is necessary to gain something that the material can never satisfy, force is not considered at all as a means.

ILLOGICAL SUBDIVISIONS OF SOUL

To-day, it is only an advanced few who are interested in mental action as a force and perhaps even these do not consider it a practical subject. As a result, it is the custom to speak of physical strength, mental strength, moral strength as though each were of a different class. Also for some strange reason the Soul's strength has been accredited to three sources, "mind," "heart," and body. As a consequence, Soul itself, has been divided up and put into the hands of three institutions, not one of which is responsible to the other,

and sometimes, not interested even, in the work of the other.

In one of these domains, the physical, there exists a great ambition to surpass. There, we have specialists, who have discovered and experimented with the use of the physical body's four hundred muscles. But I do not think there is even a hint of such specialists in either the mental or moral domain.

There is some talk of mental muscle, and a certain amount of ambition and training for it, (though not in connection with the muscle); but in the cultivation of moral strength there is nothing of this kind.

A specialist is the pace-maker in his own domain, and is invaluable. In the physical world, perhaps because these exist, wonders have been accomplished. In the mental also, there have been some wonders, in the way of feats: but they are not usual subjects of conversation. In the moral world, there have been conditions where the heights were reached in self-control; but they were not even regarded as feats. And yet, how is man to pronounce upon the Soul's possibilities until every one of these muscles has been hunted out and tested?

Meantime, a person may be an intense thinker, and be very indolent as to body. Or he may be a great athlete and very indolent as to so-called actions of Soul. Also, a deformed body may hold a mighty Soul, and a splendid physique be the home of a contemptibly weak one. But all this is because the cultivation of the Psyche has not been understood. This strength of the Soul should be regarded

as a unit and to be exercised upon three different objects ; upon the material world and elements, upon scientific and economic problems, and on ethical and artistic truths.

Doubtless the most of life's failures are due to the fact that this triple exercise is rarely given and never in a reasonable and thorough manner. The athlete is not as a rule, interested in cultivating either mental or moral muscle. The religionist is often too absorbed in the moral to even recognize the other two and the scholar, when a bookworm, regards not one of the three. But imagine the result of cultivating these three sets of muscles for a century. Then, imagine the three keyed up to their extremest capacity and combined against some one object. The result could not help being a stupendous one.

We are in desperate need of this development to-day ; not for the purpose of working miracles, but for the growing necessities of daily living. Life is a gymnasium, carefully graded to bring out, in time, every possibility of soul strength. But whether or not humanity has made the most of opportunities as the ages pass, with each generation the race must graduate into a higher class of difficulties. There is no evading this exercise that was planned for "giants" because for centuries the race chose to remain children. This harder task exists now, in the shape of all the difficulties and problems which beset humanity to-day, and are causing rivers of blood to flow. The necessary exercises have been evaded but if we do not

conquer the problems, they will conquer us. These problems are very offensive to many, but Life is not enquiring what we think about them. Humanity has made them, humanity must conquer them. Unfortunately, the ones most anxious not to be annoyed by these problems, are often the ones who have most to do with creating them. But a child never sees its own share in creating a disaster.

CHAPTER XXV

THOUGHT FORCE

As stated before, this name represents the force which is generated by the Soul in the performance of any act. It is not a term that best describes this force. There are divisions and subdivisions and discriminations to be made in selecting (or perhaps constructing) a term that would meet all requirements. At this stage, it does not seem best to attempt to make these distinctions. It will be less confusing, to call the strength which the Soul exerts in all its acts, thought force, and use the terms strength and force interchangeably.

This strength of the Soul is its means for managing *this* life, at least, in every situation in which it finds itself. It needs, then, constant exercise. Where physical or mental strength is considered, provision is made for cultivating it, through exercise: but far more for the first than for the second.

EXERCISE FOR CULTIVATING MORAL STRENGTH

I think it cannot be denied that there is no gymnasium furnished for cultivating the strength with which to resist temptation. Praying for strength, is not cultivating it; if an athlete should try to make prayer take the place of his training, every one would immediately see the difference. An intense

prayer without doubt puts one into the best frame of mind for working for the object desired—which is doubtless what it is meant to do. Naturally, this value is lost if one then sits down and waits for the strength to be poured into the Soul.

Again, in cultivating mental and physical strength, the Soul goes out and seeks its gymnasium. In the case of temptation, strength would be gained by meeting the danger squarely, and conquering it. There should be cultivated the same pride in such feats, as in physical ones. But this instinct is being constantly interfered with by the habit of praying to be delivered from temptation. This is the prayer for the childhood of the race, before its strength had been cultivated. A heavenly Father, like an earthly one, would surely want the race to develop finally to the point where it would not have to run away from temptation. But this would mean that the race had learned how actually to cultivate moral strength, instead of leaving the cultivation to the accidents of life, as is done to-day.

The question that needs to be asked in this connection then is of this nature. Is the strength which controls the Soul in temptation of the same nature as that which controls it in mental work and in physical exercise; and is it to be cultivated in a similar way? Does the cultivation of Soul strength through mental and physical exercise assist in creating moral muscle?

These questions are not asked with any expectation of answering them. They are for others to wrestle with. But when they are answered, the

reformation of depraved humanity, will become an exact science, as it should be. It will become so, that is, after the human Soul has been studied and understood, as it should be.

Close study reveals a few details about this soul strength which are most interesting. First, the basis of this thought power, with its triple cultivation, would be will power. Physical muscle, though in the best of order and connected with the best of nerves, could not perform an act unless the Soul were strong enough to will it sharply and trained enough to will it with some degree of clearness. In the case of death it is only the absence of the Soul, and not the defect of nerve and muscle, that ends all action.

This absence of the will power is shown in mental and moral actions, exactly as in physical ones. But how differently is the absence regarded. When the muscles will not do their work, for any reason, every one realizes that it is a serious matter, and that advice must be immediately taken. Also careful distinction is made sometimes as to cause—whether the trouble lies in muscles and nerves themselves, or in the Soul, the will power.

When it is mental muscle that is at fault, far less attention and discrimination are given, as a rule. At least, it cannot be said to be the custom to call in a mental physician. When the moral muscle ceases to act, the most serious of the three states, it is calmly decided, that it is entirely the fault of the afflicted person, if even more irreverent things are not said.

There are of course the intelligent few, who are studying causes with the utmost discrimination and conscientiousness; who recognize the weak will, its causes and certain cures; but in all three situations these are lost sight of among the great majority that is trying to influence the human Soul without any real understanding. The conditions are the same, in all three of these cases; and it is the Soul that is at fault—though not necessarily the individual Soul that is to blame. Nature cultivated the will power of the race in the early days of existence, by a most expensive method, as she stored up the coal for humanity's use. But it has not been such a great while since man's idea of developing the Soul was to break the will power—a criminal proceeding that it will take the race long to recover from.

WILL POWER THE BASIS ONLY

But even where the will power is sufficiently developed, as is often the case, it is only the foundation of the Ego's strength. The most determined will to live when one is drowning, will not teach a man to swim and the same correspondence exists in the performance of mental and moral work. No amount of will power will create a muscle which does not exist, or lift one to a height of capacity far above any that it has reached. When this seems to be the case, it is because the strength was there already in a latent form. (Many live and die, without ever discovering of what they are capable.)

To assume that this latent strength is available in

every case, is most unreasonable; but this is a mistake which is being constantly made. Every means that can be thought of is used to arouse a will power which does not exist, or to demand of it strength which has never been created. And yet what would be the effect of threats, promises, exhortations, eulogies in cultivating physical muscle? These means will furnish incentives that may call into action every ounce of strength one possesses; and even that is much; but it cannot be said too often that they will never *create* strength if it is not already present.

Both the will power and the ability to use it, must be cultivated by regularly selected exercises. In selecting or creating these exercises, one would need to take every capacity and characteristic of the Soul and study carefully its meaning. This Soul is too important an entity for man to be making plans along the lines of his own individual ideas. Instead, the capacities that Soul already possesses must be sought out and exercised; not those that man has been thinking ought to belong to the Ego. Even amongst the few capacities that have been mentioned in this study, it will be found that many are never exercised by the great majority. It is here just as with the physical body—only the smallest fraction of the four hundred muscles are in use; most naturally then, as in the body, the Soul is unable to perform the great variety of duties which is required of it, even in this life.

Some further idea of the characteristics to be considered in selecting a gymnasium are brought

out by considering the kind of strength an animal possesses. There is undoubted will power here, cultivated just as man's was, by having to send commands down the motor nerves; but there is no exercise of mental or moral muscle to any extent.

COMPARISON WITH THE ANIMAL SOUL

An animal never controls its Soul, except where it has learned to keep still or hidden or obedient in places of danger; and this control may have become so automatic, that it no longer deserves mention. Any capacity in this line which the animal does not possess will help reveal what man needs to cultivate. An animal cannot classify, analyze, weigh evidence, argue; cannot grow indignant over acts of injustice though it can become angry over an invasion of its own—not rights—but possessions. The very fact that man has developed out of the stage where there was only will power, into so many grades of strength, impossible to the animal, should mean that this development was to be carefully guarded and continued.

A habit of referring all exercise back to the Soul, would perhaps reveal some further necessities in exercise. For instance, the habitual states of mind the Ego is cultivating do not get the attention that would be required in taking exercise for developing all classes of strength. And yet, these conditions interfere most seriously at times with the use of strength, especially the state called nervousness. This is a weakness which is deplorable, and yet there does not seem to be much effort to educate it

out of the Soul. An illustration of this need to consider the states of mind will be found in the training of a racer, of any kind.

Consider the racer's condition at the moment when the race seems won, and the next instant when some sudden move seems to change the conditions and defeat looms in the distance. He may continue to exert his will power and determination to their greatest extent but some subtle quality will have gone out of them, which represents the other qualities that are beyond will power. This something would have enabled him to will with the necessary precision and intensity, and at this moment, everything depends upon the quality of the racer's Soul. His staying power and its efficiency will depend now upon the habitual character of his mental states, his ambitions particularly.

If his trainer has not understood this fact, he will never make a racer who is equal to every emergency. The condition of the Soul, under different circumstances, must be taken into account in exercising for the best strength. On the physical plane, these states may be of more importance than the muscle even, if it be a highly trained Soul. The physical habits, for instance may be all right, but a number of unnoticed habits of thought may be sapping the strength all the time. The exercise to be complete must take these facts into consideration.

SOUL'S NEED OF PRACTICAL CARE

No matter how ethereal the Soul may be then, it

seems to require the same practical care that must be given to the body. When we have discovered how to give this care, we may find that for every difficulty to be met in living, there has been provided a class of strength that will conquer it; that the only need is to hunt out the many ways in which the exercise is to be given that will cultivate the strength, instead of leaving it to chance, as is too frequently done at present.

Can it be said now, that this is the kind of care that is being given to the race, though such strenuous and conscientious efforts are being made for its development in countless directions? Something must be wrong with the methods in use, when every year there is left behind such a mass of wasted Souls, sacrificed to vice, ignorance, weakness and disease. All of these are vices, if it is remembered that they are defects of the Soul; and whether at the top or the bottom of the social scale, they should be looked upon as a criticism of the race's intelligence. There is furnished a lavish wealth of provision for influencing the human Soul. An omniscient Being would know a way to reach each individual no matter how degraded. A way exists then in each case and is to be sought and discovered.

It is customary to say of the "submerged tenth" that these are in this state because they are weak, ignorant, vicious. But the burning question is not the reason for the existence of the submerged tenth. A child can answer that. The question is, why in this twentieth century are human Souls, in any grade of life, weak, ignorant, vicious? There will be a ready

answer from many, "because they choose to be so." But the answer that is worthy of the intelligence of to-day, will be due to a realization of the fact that virtues are exotics, not weeds, are not due to chance, and need the most careful cultivation; and that strength, of all kinds, is something that can only be gained by judicious and most varied exercise.

CHAPTER XXVI

TELEPATHY

TELEPATHY means the ability to communicate thought by some more subtle means than speaking, writing, or any method known at present. It is a mode of expression by which thought goes from one Soul to another apparently without the aid of physical nerves, and is an extension of the capacity shown in "Hearing One's Self Think."

No matter how faintly the Ego hears its own thought, it is a form of telepathy. When another hears the unexpressed thought, it means an increase of intensity. Telepathy now has the sanction of Science, and is one of the Ego's capacities which should be receiving intelligent exercise. To all who believe in a conscious, disembodied state, this subject is one of practical importance. In such a state, thought must be sent and received, without the aid of physical nerves and organs. As we seem already to have this capacity in a limited degree, its cultivation calls for intelligent attention. Because the great majority must be helped out with physical organs of speech and with a hearing apparatus in order to hear and express thought, need not mean that there is no other way.

In telepathy, the capacity may be possessed on both the sensory and motor side by the same

person, though two different characteristics are meant. To receive a telepathic message means keen sensitiveness to impressions; to send one means great concentration in willing and thinking.

OBSTACLES WHICH INTERFERE WITH THIS CAPACITY

Many obstacles stand in the way of exercising this power; but they are the "little foxes" which eat up opportunity in every other direction, also. For instance, great discrimination is required in receiving a message, because it comes through the eerie voice in "hearing one's self think," and often it would be hard to tell whether one's own thinking, or that of another was responsible. But discrimination is a great aid to success in any field and in trying to make this distinction between one's own thinking and that of another, this virtue would be getting exercise.

A further obstacle in receiving a thought message, would be absence of the power so often referred to, of holding the attention steadily fixed upon ethereal instead of material objects. No capacity is more needed than this ability to control the attention. As stated, the Ego is the most unstable of all entities, unless trained; and yet this condition cannot be compatible with "goodness" in the highest meaning of the word.

There are very few methods in use that will furnish the necessary exercise for creating this habit of attention. Some which are in use, are not recognized as methods, and many approved ones

destroy the capacity. An instance of methods not recognized is seen when a musician tunes his instrument, in company with the rest of the orchestra; he is then taking exactly the exercise that would be necessary to give this habit of close attention. The musician probably thinks nothing of this acquirement, but it is a very suggestive one.

We need such opportunities for this cultivation that will be wide-spread. This is necessary in order to neutralize certain defects in educational methods, which are destroying the capacity for concentration in the Soul. To-day the entire domain of knowledge is thrown open to the student, with often no attention to exercise in self-control. Naturally, the greater the number of the subjects or ideas to which the attention has been attracted, the greater the demands being made upon this attention, every moment. The capacity to attend to this troop of demands, is a great necessity, but if the student has not been trained most rigorously, to hold each one in check until the last one has been disposed of (even to the putting in of a period) chaos will result. The cultivation of this control is often sadly neglected, even in colleges, and the distractions in the various studies are multiplied until concentration becomes impossible.

I think it may be safely asserted, that this habit of concentration is not being *well* looked after; that even in the highest institutions where standards are being established, and where the greatest intelligence can be commanded in instructors, the attainment of knowledge often overshadows the attainment of

Soul strength. What then must be the conditions in institutions which can only copy the higher ones, in the one particular of selecting an immense amount of ground for the student to cover, in a given time, no matter what his necessities, or his ability for absorbing?

Regular drill in the attempt to receive thought messages, could become a most practical method for giving this training in concentrated attention. It would be all the more valuable, because of the ethereal nature of the object to be received.

THE CONTINUOUS CURRENT

The lack of concentration, which would be the greatest obstacle, has been often referred to. With the degree of this capacity existing to-day, the sending or receiving of a thought message would resemble an electric light where the current kept failing. A continuous current is as necessary in sending a thought message as in electric lighting, for a thought is often the result of an instantaneous act, and the moment one is finished, the active Soul begins another. To realize this, write down some thought that flashes into the mind, and see the difference in the time taken to write it and to think it. This instantaneousness of a thought is one of the marvelous facts about the Ego. Small wonder that it should grow tired of the clumsy methods of speaking and writing and invent a telegraphic system that meant more speed. But if the Soul is off upon another subject the instant one thought has evolved itself, it is evident there can be no con-

tinuous current going out to the one who is trying to hear this thought. There would have to be several supreme qualifications in the receiving Soul, in order to catch and understand one single electric flash of thought. The Soul can hear its own instantaneous thinking, but if this unspoken flash of thought is to reach another, it must usually be made continuous by repetition.

USE OF THE MOTOR NERVES IN EXPRESSION

Had words been used in communicating a thought, instead of only thinking, the Ego might have flown off on another line, just as quickly, because in speaking there seems to be present a wonderful contrivance to furnish the continuous current which is absent in the thought message. That is, the Soul places the spoken sentence into the care of its faithful servants, the motor nerves, which lead to the organs of speech. This single impulse of thought, when it is to be spoken must be materialized into a mass of syllables and words; but these faithful motor nerves take time to create the exact vibrations that must be communicated to the atmosphere, and we hear the spoken sentence though the speaker's mind may be already far away, for the moment. These motor nerves really seem to have stored the force first sent out by the Soul, and parceled it out as it was wanted.

But when the message is not spoken, this first impulse must be lost in space, unless the motor nerves are still used. In this case, it would be necessary to keep repeating the thought; the most

difficult thing to ask of an undisciplined Soul. It must be remembered also that, as in praying for rain, repeating the words in the mind is not necessarily sending out thought force. The thought itself would also have to be distinct and clearly defined. The inability to make it so, would result from the same cause as that which makes the halting speaker, and is a defect of the Soul that should be carefully removed. The inability to think clearly, continuously and intensely, would create wavering, blurred messages that could have no effect. One does not usually consider a thought message as a real thing which can be described by such terms as wavering and blurred ; but I hope to demonstrate that it is very real.

All these defects which have been mentioned, can be gradually removed by training, and the removal would be of practical benefit.

MEANS FOR EXERCISE

The "willing game" which had such vogue a few years ago, was a practical effort in this direction. It is a pity that it proved to be a fad, because it was a perfect gymnasium for cultivating Soul nerves, if we possess such adjuncts. Whether there was any success in the efforts or not, the exercise, if continued, would cultivate both the power of concentration, and of sensitiveness to entities which were something ethereal rather than self-evident.

This game was valuable also, because it revealed so perfectly the various weaknesses of the Ego that were interfering with sending and receiving the

thought messages. In taking this drill, one would discover more facts about hidden habits of the mental actions than would be revealed in a year's study of psychology from a book.

It is claimed that impressions of intense *conditions* can also be received through telepathy. One of the most noticeable facts about this Soul is its dense ignorance of the existence of the most terrible tragedies taking place, just beyond the range of the senses. This denseness may not be a subject to be ignored, in view of the many hints Soul itself gives of the possibility of growing sensitiveness. It is customary to assume that it is the "veil of flesh" which shuts out from view such effects and also the ethereal world. Many believe that when Soul is separated by death, it will then be able to see everything (that it wants to see). And yet the effect upon the Soul of contact with the sensory nerves, is so evidently that of improving its clearness of vision, that it becomes impossible to make assertions as to what we can and cannot discern without their assistance.

It does not seem wise to lose sight of the effect of the sensory nerves, because of the reason they suggest for the Soul's presence in the body. It is very unwise to assume that Soul is some perfect ethereal entity that cannot be affected by any of the conditions surrounding it. It is far more reasonable to assume that defects exist and are to be removed. There are those who would object to this greater sensitiveness, because of the greater discomfort it might bring; and yet, no one would be blind because

there is much to be seen that is objectionable. For those who object, however, there is always an unfailing recipe for avoiding the sensitiveness.

Meantime, telepathy suggests that evolution may be looking after this kind of development, and that instead of opposing, it would be wise for man to be considering the dangers which beset this as well as every other phase of progress. The danger from this increase of sensitiveness, or from greater power to impress one's thoughts, would be a very real one, though unrecognized by many. It would lie in the exposure of each Soul to all the undisciplined, or vicious thinking or emotions of others, with all their errors and prejudices.

There can be little doubt, indeed that this condition of things is already present. A little less absorption in getting pure air for lungs, and more attention to the Soul's atmosphere might be desirable. The average Soul, if its own health and strength are well looked after is able to override most physical conditions. The term pure air, may not be even perfectly understood, if telepathy should be a general capacity. It is assumed that the spoken word is carried by the atmosphere. Something must carry the thought message as well, and it must be assumed that atmosphere may assist here also, until a better theory offers itself.

The effect upon the atmosphere itself, would be a wonderful one, as will be seen if the act of carrying sound is recalled. The sensation of sound is in the Soul, but the cause exists in the atmosphere, in the shape of a multitude of vibrations. While between

the lips of the speaker and the ear of the listener; there is perfect silence, there is present this rush of vibrations corresponding to the spoken and perhaps the unspoken thought.

The same effect exists when one sees the flash of lightning before hearing the thunder. The thunder vibrations are rushing industriously towards all listening ears, but in perfect silence until the sensory nerves are reached. Does this occur, without leaving any effect upon the atmosphere? It is at least an interesting fact that the atmosphere can carry on its bosom, words and sentences just as a sheet of paper can carry them. At every moment of the day then, in a crowded city these atmospheric undulations, many of which mean thoughts, emotions, sentiments, as well as the spoken words, are rushing in every direction, and affecting such nerves as are supple enough to respond.

RELATION OF TELEPATHY TO EPIDEMICS

Without doubt epidemics are carried in this way. The fright of those attacked through natural causes, is impressed upon this sensitive atmosphere—with probably the ether included—and radiates out in every direction. Natures easily frightened receive the vibration, as one tuning fork receives the vibrations from another with which *it is in tune*. Fright lowers the tone of the system rapidly, and many succumb for this reason alone, not because they have come in contact with the poison, or germs. Courageous natures are immune from this infection of fear.

But these conditions may presently drive the Soul to do what it should do without being driven; that is, gain such perfect control over itself, that it can both see and shut out all such dangers. This control is most necessary for many other reasons, also. Any movement then which demands of its followers this self-control, deserves great credit to that extent.

It will take a specialist thoroughly conversant with both nerves and ether undulations, to decide whether or not these unspoken impressions are carried by the auditory nerve. If not, then for years, the Ego has been wrestling in its own domain with that great problem of the age, wireless telegraphy, as Tesla first wrestled.

Ambitious, cramped Soul! But at least you were first on the field of effort, if not of success. The Soul's problem however would be infinitely greater in such an undertaking than the scientist's, and it suggests that even in this life, it may be coming necessary to seek for other than material means to accomplish some ends. When the scientist for instance, wishes to make "the conditions right," in sending a message without wires, the force is ready and waiting. He has before him, only the problem of getting control of it, or of duplicating it in sufficient intensity, by machinery. But when the Ego finds it necessary to send a message without the use of nerves and organs of speech, the force must be first created, and thought power can never be created by machinery. The Soul must create it through its own acts, and it is still a most imperfect means for this work.

Often also, it is a very unwilling agent for this work of creating ; and yet so much depends upon the strength and concentration which the Soul possesses, in even the most practical affairs. But is it not true that even intelligent people are finding it very wearisome to think at all or to get out of an accustomed rut ?

CHAPTER XXVII

HYPNOTISM

THIS chapter is not an attempt to explain or defend this power. Neither explanation nor defence is needed here for those who get their knowledge from such sources as medical reports from a centre like Salpêtrière or from actual experience. The subject is only touched upon as a supreme instance of the relation of one Soul to another; this being the condition existing in the fourth set of powers. Also this is not an attempt to repeat the explanations given by the scientists. Naturally as the phenomenon is here ascribed to the human Soul these explanations of the scientific specialist could not be followed undeviatingly, even if known.

There are three states in hypnotic treatment that are of special interest in this connection.

I. Where the hypnotist gets the obedience of the patient to the extent of breaking up a bad habit; chronic illness, among others.

II. Where the "clairvoyant state" is produced in the hypnotic sleep.

III. Where the sensation of pain is arrested, without the use of anæsthetics, even in severe operations.

GETTING CONTROL

It is the custom with many to think these phenomena mean only that the hypnotist has got

some eerie control of his subject, and that the entire method of cure must be a wrong one for this reason. And yet these know, if they stop to think, that the great majority of human beings are already slaves to some person, idea, institution, habit; often also, there is no pretence in these cases, that the slavery is for any beneficial purpose, yet very little criticism of the condition exists.

Again the liberty of a Soul to do or be what it pleases, no matter whether the act be a good or bad one, is not a divine right of the race, though there are those illogical enough to believe that it is. If then it were proved that the hypnotist broke up some bad habit, of any kind, even by getting absolute control of the patient, it must be acknowledged that one might as well be under his control as under that of the habit.

There should be a gymnasium set up by means of which the weakest will would have some chance of being educated into strength; but until that is done, many will have to resort to assistance of every kind. When the patient seeks this method of cure, it is always because the state or habit is one that he cannot control himself. He is then asking for this kind of assistance. In the case of a habit to be broken up, the condition is, I think, something of the following. The patient wishes intensely to break up the habit, and if his mind were sufficiently concentrated to remain in this condition of intense wishing, he would not need help. That is, this intense condition of the mind would often be strong enough of itself, if continu-

ous, to annul the other strong inclination of the habit, when it makes its periodic invasions.

The hatred of the habit and the instinct to do right, could be made as much a habit, as the habit itself, if the patient only knew how to set about it. But nine times out of ten, his lack of concentration alone, causes the right instinct to lessen more and more as the wrong one approaches, just as any greater force may destroy a lesser. By simply recalling to mind at regular intervals the hatred of the habit, while it was quiescent, the attention would be aroused sufficiently, in many a case, to break up its power when it had not become too strong. Often, I believe that all the hypnotist does is to arouse this attention and with it the hatred of the habit and keep it fixed; just as prayer does. Of course this is due to his own concentrated effort, and is a wonderful feat to accomplish, but it is not the same thing as "getting control," in any objectionable sense. If he were doing more than assisting the patient to keep up his normal condition of wishing intensely to break up the habit, were really controlling him that is, he would not need to call his attention at all.

But he says, when you wake you will not—you will—and the attention of the patient is made more concentrated and therefore more powerful in its revolt, when the temptation begins to creep upon him. Of course we should need some wonderful magnifying glasses to view the act of resistance, at the crucial moment, and decide whether it was the hypnotist's will power which

conquered, or that of the patient, assisted by the agent. I think however, there is quite as much reason for the last as for the first theory. This method of hypnotic treatment is of course only a makeshift due to the absence of any means for cultivating will power that can be unfailing when carried out. As stated before, there is no such provision made; and many institutions and permitted practices are destroying such will power as Nature is creating, wherever she has a chance to get in her unfailing work. As a consequence, the weak Soul, like the weak body must be supplied with crutches.

There are many kinds of crutches—those which help to gain strength, those which make it impossible. "Getting control" is of the nature of the latter; but even if this were the method and the only method used by the hypnotist, he would be simply following the example set by many approved institutions.

COMPARISON WITH "IMPLICIT OBEDIENCE"

The cultivation of a habit of "implicit obedience" is "getting control" of exactly the same kind. Obedience in such cases, after the habit is formed, is never an exercise of the will power. There are cases where the forming of such a habit is most necessary; where strength of character must be temporarily sacrificed to the need of keeping out of the reach of temptation until one has grown beyond it. But in such cases it should be recognized that one is getting the same control of the subject as is claimed for the hypnotist. Will power should be

exercised by taking time to carefully present both sides, the right and wrong act, and by the vividness of the presentation, enable the person to select the line of action intelligently, and adhere to it, because of the strength of his convictions. If such a method is begun with the child, there will be no forming of the habit of "implicit obedience" which too often destroys the will power.

The method in frequent use of threats, promises, eulogies, exhortations, is the same effort as that of the hypnotist. It is an effort to create a state of mind that shall be strong enough to conquer the other state of mind which the temptation would induce. This method is also a makeshift, even when it is most successful. Often in such cases, unfortunate conditions are induced which are entirely absent from the methods of the hypnotist. Wherever these threats or promises create a habit of fear or cupidity in the Soul, they are far worse than being under the control of a reputable hypnotic physician.

Suggestion does not do this; it simply concentrates the attention of the patient, and helps all his strength to get a chance to exert itself. There are of course the abnormally weak natures so in the habit of obeying, that a breath is sufficient to gain their slavish compliance: but when so many influences have been so long at work to cultivate such states of mind, it is unfortunate now to attribute it all to hypnotism.

HYPNOTIC SLEEP

The second instance of the hypnotic sleep where

the clairvoyant state is produced, seems to be most intimately associated with many stages of the Ego's capacities suggested in this study. The conditions of this hypnotic sleep are similar to those of ordinary sleep in one particular. To gain the desired effect, all interfering vibrations are and must be shut out. The shutting out in this case is by the agency of the hypnotist. (In sleep the vibrations are shut out by the night.) It would be a difficult undertaking for any one to keep these extraneous vibrations controlled, and the slightest interference might break up the clairvoyant state. This is why, if the sleeper became conscious of anything but the commands and the presence of the hypnotist, the sleep might become broken. I do not know whether the hypnotist gives this as the cause for the characteristics of the hypnotic sleep, but it is a reasonable one. Even when the sleep is produced by mechanical means, the attention has been so centred upon the one bright object, that temporarily, the other habits or states of the Soul are broken up.

This stilling of the vibrations has something of the effect of stilling the waves in a stream of water, so that the reflections from the bank become visible. In ordinary sleep this is what follows; the dreams correspond to the reflections. It follows also in this clairvoyant stage of the hypnotic sleep.

It is impossible to deny that this suggests a still further degree of clearness to be obtained in ordinary seeing, when man has had, say a century's further training in concentration. If the idea is looked at carefully, it is really no more wonderful

for the Soul to see objectively, such ethereal things as memories or the thoughts of another, than it is to see material things in this way.

If the hypnotist has this power to still the vagrant, undisciplined action of other minds, it is a great pity that he cannot make the power general in all minds. A Soul which resembles an open door, through which may stream not only its own idle thinking, but that of all the minds around, is much more enslaved than when under the control of a hypnotist.

One important detail of the hypnotist's power, is his capacity to whip out all these vagrant intruders. This is something which the person himself could not do at this stage, with the means at hand. But under this treatment, his own natural strength would have a chance to attain to this ability. The agent starts the habit of control and every moment that the undisciplined thinking is kept in abeyance, the natural strength is getting an opportunity to assert itself.

RELATION TO THE WILL

It is claimed by many that hypnotism lessens instead of increases the strength of will. This remains to be proved. Of course if one continues to use crutches instead of using the strength as fast as it is cultivated, strength will not increase. But probably many do not stop to think that it is often those who are already deficient in will power who seek this or any method of cure. Often, it is those who have first tried every other means who finally

resort to thought power—which should be the strongest force of all. There are many varieties of weakness: an extreme case will serve the purpose here.

There are Souls which have become so possessed by this vagrant stream of undisciplined mental action, that any real mental or even moral effort of their own has become an impossibility. These undisciplined actions are the seventy times seven devils which have taken possession. There are many such people; but because they are only inane and inconceivably incapable, this kind of “possession” gets no attention.

Such come eventually to the physicians’ care. If it be a hypnotist whose first step is to dispossess these foreign invaders, lo, when the deed is done, there is nothing left: the Soul lies like a dank pool under a sunless sky: but the hypnotist is not to blame. Habits destroyed the strength. This condition then would have had to be brought about before the individual strength would have had any opportunity to begin to grow; and it would take a long, long time to see any signs of this growth, because the Soul is now in the condition of an infant, but without the divine vitality which the infant has brought with it.

HYPNOTISM TO ALLAY PAIN

The third state of hypnotic treatment is the most wonderful and inexplicable of all. When a condition has been brought about that prevents a patient from feeling any pain during an operation, through

thought force alone, a supreme moment in development has been reached. It is true that a drug can produce this effect, by a temporary destruction of the nerve's sensitiveness; but this is no more wonderful than the destruction of all feeling by killing the nerve. It is a question however, whether the act of the hypnotist has to do with nerves at all; whether it is not simply a condition of the Soul which he brings about. In either case a most wonderful feat has been performed which should be considered a standard in measuring degrees of thought force. But the feat will be the more wonderful, if it is the Soul, (instead of the nerves) that has been affected.

There are cases where some sudden change in the Soul's condition has allayed pain, for the moment. All are familiar with these, though it is usually assumed that the pain was going on but that the Soul was not conscious of the fact for the moment. But if the Ego be the source of the force which controls the organs, it is just as possible that the intenser condition enabled it to send down a better class of force, that for the moment really allayed the pain. Like consciousness in a dream, the effect vanishes, if watched. But it is watching which suggests that it was allayed.

Pain is of course a necessity. It is the unsleeping sentinel which guards the conditions which keep Soul and body together. It stands ever ready to give its warning cry at the least threat of danger and it is probably a sensation in the Soul, as light is. We consider it as belonging to matter; and

yet the elements in space feel no pain, as far as we can judge. Some people also are far less sensitive than others, though the elements in all bodies are about the same, the Soul making the only difference. In ordinary cases, then it would be natural that a change in the condition of the Soul should be able to produce an improved condition in the body which would really lessen the pain, by temporarily removing the cause. But an operation means a pain from a cause without the body. Even if the thought power then can, like the drugs, deaden the sensitiveness of the nerves, this is a case of mind over matter that should gain intense interest as another view of the Ego's relation to the body.

There is an immense field of most practical questions to be explored here. It is for the sake of arousing interest, rather than with the hope of contributing anything, that this chapter is written.

CHAPTER XXVIII

VISIONS AND ASTRAL BODY

IN considering such subjects as clairaudience and clairvoyance it is most necessary to be able to separate the subjects themselves from any causes which have been advanced to explain these impressions. A phenomenon should not share the contempt meted out to a stated cause which has not been searched for scientifically. This argues that the second set of powers is being neglected. If these claimed capacities are looked at dispassionately, it is plain that they might mean no more than an intenser form of dreaming, "Hearing One's Self Think" and hallucinations. But after one has suffered long from the credulity with which these subjects of clairaudience and clairvoyance are often handled, it will be a mental feat to take the dispassionate attitude, and be interested in the fact that any ability possessed is one to be cultivated further.

These claimed powers may be studied then, first to arouse the imagination as to the kind of evolution which may be still in store for the Ego, if nerves continue to advance in capacity. In the second place, this would keep the attention fixed, and with more intelligence, upon certain pernicious methods of education to-day. Not that one wishes

to be educated into the power to see or hear visions, but that one does not want to be deprived of any development in the way of the sensory nerve efficiency, through ignorant practices.

If it could only be recognized that nerves were made for the purpose of sensing keenly and carrying messages from every possible direction and that their efficiency is often being interfered with to-day, instead of advanced, these claimed phenomena would receive more dignified attention. It is impossible to assert how far the capacity of these nerves is to go; but surely until they have been able to receive impressions from all material entities—which as yet they cannot.

In considering clairaudience, one is obliged to admit that there is a perceptible voice heard (?) in "hearing one's self think." The possibility that one might come to think with sufficient force to project this voice beyond one's own consciousness, is quite within the domain of scientific interest.

THEIR RELATION TO CONCENTRATION

Also, we can see such immaterial entities as our own thoughts and memories of people at night; it is not beyond possibility, then, that seeing them in the day would be due to greater powers of concentration and a better class of nerves which would not need a thunderclap to gain their attention. As said before, these claimed powers could be considered something in the nature of a test as to the degree of concentration and of intense thought power attained at present. We need some severe

standard in this direction, to arrest the waste of mental force which is going on all the time, and must be having a deleterious effect upon the Ego.

Probably every one has wakened suddenly from a dream and had it remain fixed for an appreciable time before the eyes. It is even possible to will this, and it means that for the moment, the rush of waking thoughts which would have dissipated it, has been stayed. This would be a most desirable species of strength, and might become so cultivated through favorable circumstances, that the "seer" exerted it without any effort.

It is a kind of strength, however, which the highly educated would find it difficult to cultivate, though they, and all others need it. The reason these would find it difficult, has been stated. Education arouses a multitude of trains of thought which naturally distract attention from less evident influences which might exist; at the same time, the self-control which would keep these trains of thought in abeyance, when necessary, is not carefully cultivated by educational methods. A person with a more limited range of ideas then, would have more chance to notice even very slight impressions which might be affecting the sensory nerves. They would also have more opportunity and inclination to cultivate any capacity in this direction.

It must be remembered that it is only the scientific spirit, which is being pleaded for in this argument. As stated frequently, several of the powers of the Soul seem to indicate, that the range of the

sensory nerves may be meant to include more capacity than we are conscious of at present.

The power to see material objects in dreams and hallucinations is really a marvelous though common one. To add to it the further capacity of seeing visions, normally, as they are certainly seen in dreams and hallucinations, is a mere trifle, provided one does not insist upon associating these visions with "spirits."

NO KNOWN LAW ACCOUNTS FOR SPIRITS

At present, no natural law has been discovered which would entirely account for such an association, much as it may be desired. Humanity then is entitled to go into this subject very carefully. But the mere act of seeing and hearing objectively in the day as all can do at night, is a different affair. This capacity certainly does seem to be possessed by the Soul already, under certain circumstances, and should therefore receive intelligent attention. *What* is seen and heard besides one's own thoughts, does not form a part of this discussion and would require closer reasoning and a closer search for natural laws.

The laws underlying the phenomena of objective seeing and hearing seem to be already reasonably evident. The object of this chapter then, is to seek for signs of some further capacity in the sensory nerves and the Soul; because something further should be expected from the extra exercise these nerves are receiving to-day. Those who believe in Evolution, must realize that the develop-

ment of the nervous system is not necessarily at an end. If the nervous system should be capable of further capacity, surely the human Soul may be supposed able to follow in its lead.

The association of this objective seeing and hearing with fortune-telling, has done more than any other cause to arrest scientific interest in this subject. At present, there is no known reason to be advanced to prove that a fact not yet accomplished, should be able of itself to make an impression, so as to be foretold. If some one knew that the act was to be accomplished, then the knowledge might be imparted through telepathy; but at this stage at least, interest in prophesying should be discouraged, and the interest held rigorously down to a chance of further development in the Ego's capacities.

ASTRAL BODY

If the Astral Body were what is claimed for it, we should have to agree that the Soul could leave the body, temporarily, and appear to another person. I think it is safe to assert that at present there is not a hint of the possession of any such power, in the Ego. This would not prove that the power did not exist, of course; but it is best to have something in the nature of a foundation, in evolving any theory. In this case, also, the phenomenon could be explained so easily, as an intense instance of an hallucination, but created by the will power of another, instead of by the intense state of expectation, in the Soul of the one who saw the vision. This person might even be expecting some

such effect, in which case the intensity of his own state of mind would be added to the will power of the agent. Intense concentration would have to be present also, in both persons. In such a case, there might result, most naturally, a very vivid day hallucination, to which might be added a telepathic message. This would all come to pass in a natural manner, and I think no conditions of the Astral Body would be missing. This effect could take place in a dream, and nothing be thought of it. Also then, the telepathic message would be heard in spoken words. Occurring in waking hours, it would mean unusual capacity along lines that are already possible though in a very small degree.

One distinction between such a vision, due to the will of another, and an Astral Body, would be that in the first case, the cause, though present, would not be something which the physical nerves could discern, but a force. The Astral Body assumes that some have now the power to see "spirit," with either physical or highly developed "soul nerves." But an objective vision is not always, if ever, a Spirit, even if caused by one. Dreams are visions, and prove that we can see objectively without material objects present; but we cannot prove that a dream is anything but a memory, due to a force.

SOUL'S FORM

A memory is ethereal, but it is something in the nature of a repeated vibration and we suppose "Spirit" to be an entirely different entity from a repeated vibration. No assertions can be made

about the Soul's form at present (though in this study it is *assumed* that it is a finer body resembling the physical). This form, however, is entirely distinct from the physical one, or from a vision. The dream of a friend is very real, and might be caused by the will of the friend; but the dream is not the friend.

This should make plain how impossible it is at present to prove that Soul has been seen objectively, no matter how vivid the impression. It should reveal also that a most careful distinction is to be made between the ability to see Soul as an Astral Body, and to see a vivid hallucination, due to intense mental action. Since Telepathy must suggest that a disembodied Soul might cause a subjective impression of its presence, this distinction should be made evident to all. This distinction can be presented in one way, by comparing the vision and the Astral Body, with the manner in which the writer of analytical Fiction sees the Soul.

THE WAY IN WHICH THE WRITER OF ANALYTICAL FICTION DISCERNs

The analytical writer is discerning the real Soul, though he may see it most dimly or imperfectly. He looks below the surface, the clothes and human form, which always appear in the vision or Astral Body, and which are *not* the Soul. So looking—with physical nerves?—he discerns the individual capacities, sentiments, virtues, weaknesses, hopes, fears, which mean so much to all who have advanced beyond the animal. These belong to Soul,

if they are not Soul itself; and it must be these ethereal agents, not clothes and form, which would make an impression of the presence of a "Spirit." The material factors indeed would no longer be present to be making an impression. Also, if these ethereal factors are not present to help create the impression being received, Soul itself cannot be present. This is really one difference between a vision and what is meant by an Astral Body. The latter means that Soul itself is present, which cannot be proved; the vision means an impression from—something.

It is true that if one had a vision coming from a telepathic willing of another Soul, the vision would also appear in the form and clothes of material life. But this is because each are so inseparably associated with person, that it is impossible to have an impression of the presence of any one without seeing form and clothes also. It cannot be insisted upon too often, however, that these are not the Soul and that "Spirit" would have nothing to do with creating these material impressions. Whatever might cause the vision, the form and clothes would be an act of the seer's brain, due to suggestions from memory. If a spirit were really present, and could make the fact known, it might also arouse the memory; but this memory, not Soul, would be the cause of the form and clothes.

The objective effect of these last, would add nothing however, to the possibility of this presence, because this effect is due to physical nerves, and it does not seem probable that it is with these that

spirit is to be discerned. For this reason it would take unusual discrimination to decide between a vision due to one's own mentality and one due to a telepathic influence from a spirit, with all its characteristics. Unfortunately even while the Soul is still in the body, it is only the most evident of these characteristics that can gain the attention of the majority, as they gain that of the analytical writer.

But if these characteristics cannot catch the attention with the physical form to help, it is not reasonable to think they can when Soul had left the body, either temporarily or forever: and this would mean that it would be impossible to make this necessary distinction between a vision and the presence of a spirit.

To make this distinction between the real person—Soul—and the form and clothes, as the writer does, is a mental feat whose difficulty is not often recognized. It is the result of generations of unnoticed training and those who have not had this, cannot accomplish the act, though they may easily see visions.¹

The ability to discern a Soul, here or hereafter, is not a matter of chance, and if it is to be done with "soul nerves" these also may be requiring attention, as well as the physical ones. As stated in the chapter on soul nerves, they certainly, at times,

¹ There are of course many limitations to the writer's way of discerning Soul. He does not see objectively, for instance. He does not see the individual Soul in the way so longed for by many: that is, Spirit is never the agent which causes him to see. But what he discerns is the basis of all visions that would be due to the presence of Spirit.

find the necessity to give attention to ethereal entities, one that is very wearying, if not painful.

This is why the analytical fiction cannot hold its own with the story of romance or incident. These last require no effort because of the daily exercise which life gives. Of romance, even the very commonest Soul has had some share, and can appreciate for that reason. As for incident, the child is familiar with that, and no training is required to appreciate it. But to look steadily at so ethereal an entity as a Soul, in other than romantic situations, is a different and to some a most difficult affair. Yet the Soul as revealed through Literature, probably defines the extent to which the real entity can be discerned at present. The Astral Body or hallucination, is as possible as dreams; but at this moment, it is impossible to prove that each is anything more than a telepathic impression—if always that. The objective effect is quite as likely to be of finite origin, as the clothes with which they are invested.

Such a view would not be so comforting; but the search for the truth is the first consideration. Also, such a view would help to arrest credulity and to create the discrimination which is so necessary here. It is useless to attempt to destroy an interest in these phenomena, even if it had been proved necessary: but it is an imperative duty to make this interest scientific and dignified. All we *know* is that hallucinations are possible; but a wealth of suggestions waits in this one fact if Soul—as well as brain, be considered the cause. The re-

lation of the embodied to the disembodied Soul would advance much faster if this point of view could be taken even temporarily. We should then be driven to seek the meaning and capacity of Soul nerves, instead of leaving this interesting subject with mere unproved assertions. The analytical writer sees the real Soul, of which many never get but a glimpse. What must be added to his capacity to satisfy humanity? There are answers, but they will never be found by giving reins to a crude imagination.

CHAPTER XXIX

“OVERWATCHING ANGELS”

THERE is a beautiful little picture in the minds of many, where angels are guarding the uncertain footsteps of childhood and protecting them from danger. The picture is so beautiful, so restful, that it seems to shut out of sight the many terrible things which happen to helpless childhood. It is so beautiful that many would rather rest in its beauty undisturbed than have the ideal questioned, even for the purpose of making such protection possible for all children. The world is full of helpless children, and “Heaven” must contain innumerable mothers whose instinct would be to protect these children, if it were possible; for once a mother, always a mother to little children.

Why then is childhood so full of tragedies? Sorrow and suffering are necessary to every one, at a certain stage; but it needs to be exactly graded to the individuality of each; and childhood is not profited by tragedies. This not the place for asserting that it is God’s will, when there are so many logical reasons to be advanced. No one can know the will of an Omnipotent Being in such cases and it is always safe to lay any unhappy conditions to some defect in humanity itself.

If the child is sent into this life, it is safer to as-

sume that it was meant to have the development that was normal and was meant to remain the normal time. Neither can it be assumed that the mother “would be too absorbed in the glory of the future” to notice her child’s needs, or “too obedient to the divine will, to interfere” as she would have done on earth.

If then this tradition be the truth, we need to ask what are the capacities to be gained, in order that every mother may have the power to protect her child after death has taken her away. If it be only a fiction, mothers should no longer be deceived with promises which make them less alert in guarding against any chance of leaving their children without a mother’s care.

Mother love has developed to a wonderful height but not necessarily in all the qualities or characteristics, that are meant for it. Many a mother who would sacrifice her life for her child is often unable to assist it while with it because of defective will power or inability to detect danger. There is no logical reason for assuming that death increases capacity of any kind. Those who prefer to believe so, cannot be criticized; but there are mothers who would not dare to make a mistake, just for the sake of temporary comfort.

THE MISSION OF DEATH

The mission of death may be for the purpose of arousing just such questions as these. To dry the eyes of the mourner and counsel resignation may be defeating a means provided for severer criticism of

the many weaknesses which are permitted unquestioned in the human character. The management of the entire universe is upon the most practical basis, as far as we are able to see. To-day, it is becoming imperative that we strip from the idea of the disembodied life all oriental imagery and look upon the Soul's relation to this life, in the most practical way possible. This is not to be done by depending upon phenomena, which is too often the only means used in spiritualism.

There are two ways in which a child would be rescued from impending danger by a disembodied Soul if the ability exists. The child or the danger would have to be lifted bodily away or the child could be warned, through telepathy, to avoid it, (if the power to send a thought message still existed). Each one should decide for himself, the possibility of these two acts.

No one could say that children have not been warned away from danger in this way. Many a child has turned aside, just at the right moment, and it is impossible to look into its mind to learn what influenced it to do so. But even if the cause had been a telepathic message from a disembodied Soul, there have been no instances where either the danger or the child have been lifted bodily out of the way by such agents.

And yet there have been many cases where the only chance for escape, lay in this power of a ghostly hand to reach down and remove the cause which threatened the child's safety. This would mean the possession of the same disembodied

strength which was described in the chapter upon miracles. If such a power has ever been exercised, the fact has not been proved.

As for the power to warn the child through a telepathic message—such a capacity is very rare at present even while the Soul is in the body. If it is to be a means for protecting helpless childhood, should there not be some practical interest in its cultivation? If this poetic tradition has had any influence at all, however, it has been in the direction of destroying the practical interest.

This extreme case of danger is used in this connection for two reasons; to waken the imagination as to the class of capacities which would be needed in a disembodied state, and to substitute the practical for the poetic, or sentimental point of view. As has been stated repeatedly whatever else Divinity may stand for, practicalness and most faithful insistence upon the law of cause and effect are in constant evidence.

THE SOUL'S DEPENDENCE UPON THE BODY

The cultivation of the devotion of the mother seems to have been one great objective point in Evolution. Instead then of assuming that it becomes lessened through the distractions of a future glory, we need a more natural explanation of the evident inability to protect one's child after death. Death might also be a plan simply for drawing attention to the Soul's inability to accomplish without the aid of a physical body. If this life should be, as it seems to be, a means for perfecting the

Soul's strength and its power to discern all necessary conditions, it is evident that many devices would be needed to arouse interest in this use of life.

If a "Father" were interested in the strength and wisdom of the human Soul, independent of the aid of the body—and why not?—we should expect the constant presence of some device for revealing this Soul's weakness. What situation would do this more perfectly than the one which the death of a mother often creates—a child in deadly peril, no other help near, and the mother, (however well she may see), with no physical voice to warn, or physical hands to help. Closest study of this Ego so far, declares that the only help a disembodied Soul could give would be through telepathy—the strength of thought power or will. Who has it to any extent?

But for the "Mother and Child" humanity might never have evolved beyond the savage state. But why are we to imagine that the limit of the mother's development is now reached? It needs but little investigation to decide how much of this Soul strength is possessed at present, and I think there is no authority for believing that it is created by the act of dying. The world of human interests is moved mainly by the strength of muscle and money. Motherhood is made helpless perhaps that women may be forced to discover to what extent thought power alone may be depended upon. Some one had to make this discovery, in time, and it concerns the woman most.

Meanwhile, to approach this subject practically, will help remove the foulest blot upon civilization—the frauds which prey upon human devotion, and which the conscientious spiritualist must regret intensely. The credulity which makes these frauds possible is not a subject for contemptuous criticism and neglect. Instead it is itself a keen criticism upon many plans of education. It requires the dissemination of the scientific spirit, to render these frauds innoxious. This dissemination is not made to reach those who need it most; in consequence, the intelligence of the day owes to these a duty, instead of contempt. The Psychic Research Society is working indefatigably in this direction, especially in the search for reliable phenomena. There are other directions in which the search should be carried. As stated, the laws which govern the human Soul, if discovered, would explain the entire question.

Practical discussions, based upon such laws as are known, would assist greatly. Nothing is gained by attacking the frauds; remove their support and they will disappear of themselves. The Soul itself must be studied and conscientious efforts made to draw a dividing line between what is possible and what is not. Discussions upon such subjects, carried on in the scientific spirit, that is not based on foregone conclusions or prejudice, would do much to remove this foul blot from our civilization: while the knowledge of the Ego that would be gained would be most interesting.

WHAT SUCH POWERS WOULD MEAN

Such a telegraphic system as is claimed to exist between this life and a disembodied one, would call for a combination of all the Soul's capacities, which have been named in this study, and others besides. Also these would have to exist in the highest state of efficiency. A combination of all these powers is possible, and so also is a high state of efficiency, under proper training; but at this stage, it will not be possible for any one to assert that such a telegraphic system is or is not possible. Still this should not prove a bar to an intelligent and practical discussion of the subject, if only for the purpose of lessening credulity of both kinds—that which affirms and that which denies, without proof.

The subject will not be taken up here, however, because so much of the argument would deal with conditions not yet brought out. A study of the Ego presents many practical suggestions as to the meaning of a disembodied life; but these should be presented carefully, before attempting to define the difficulties that must stand in the way of establishing such a telegraphic system, as the one required in the situation presented. This will come more appropriately in a study of the Soul's disembodied state after devoting some chapters to developing the powers already possessed.

CHAPTER XXX

EXERCISE OF SOUL

THERE is a scientific way for developing the body. If Soul be a "finer body" we must assume that there is also a scientific way for developing it. The term develop is not used however, with reference to cultivating sentiments, beliefs, etc., or to make the Soul either good or intelligent, according to the conventional meaning of these words. This development is for the purpose of enabling the Soul to meet every requirement, mental, moral, physical, that can be made of it. The subject of Exercise, then will apply to the cultivation of every capacity which has been suggested through this study as a capacity of the Ego, beginning with those which come without doubt through the action of the sensory and motor nerves.

The requirements to be made of the Ego, in this life alone, have been stated frequently. It must be able to discern situations and conditions, even of an ethereal nature; it must be able to act in any situation and to control all necessary conditions, however difficult.

THE NEED FOR EXERCISE

These capacities are necessary whether the Soul be a "finer body" or not, and to gain these, there

must be daily exercises of many descriptions. This exercise will be for the purpose of increasing the facility, suppleness, with which Soul responds to the action of the sensory nerves, and for increasing the strength, promptness and clearness with which it can command the motor nerves. The extent to which this suppleness and strength are to be developed no one can limit but one who knows everything about this Soul. The character of the development may be understood somewhat by bearing in mind three things. First, the character of the demands which the exigencies of living make upon the Soul and which we must have been intended to meet successfully. Second, the capacities which Soul possesses, as far as can be discovered, and which must have been intended for cultivation. Third, the various causes of failures, which must need to be removed, if living is to become a success.

With the demands every one is somewhat familiar. The capacities and causes need far broader consideration than they are getting. As stated before, the necessities of living which make demands upon these powers, seem graded so as to present with each generation severer training and severer tests. An athlete who has learned each step perfectly, in his profession, enjoys the added difficulties. The trained Soul will find the same delight in meeting and conquering mental and moral difficulties.

To decide how well humanity is fitted—as a race—to meet these demands, it will be necessary to

cease keeping the eyes fastened upon the successes only. It is not the few successes which measure the efficacy of any institution, but the number of failures which attend its progress. The grading evidently pays no attention to what the Soul has been doing with its past opportunities. There are no examinations in this school, with permission to go back and try over, before having to meet the newer conditions. We pass up; as to-day into the conditions where thought force seems to have become the greatest of necessities; and we fail, often for all time, if the strength has not been cultivated. Many failures are due to the attempt to create intelligence and goodness without any thought of cultivating the capacities of discerning and willing, by which alone Soul can become intelligent and good.

CAPACITIES.

The more closely the Ego is studied, the more it gives the impression of having been originally equipped for meeting the practical issues of life, of every description. There seems even with the present limited view, to be a capacity provided for every issue, and only waiting to be cultivated. There is no physical need, except that of flying, for which the human body is not provided, and the same seems to be true of Soul's more ethereal needs.

Where this quickness of perception and strength of will power have been created in past generations they can be and are handed down for a definite length of time. Sooner or later however the supply dies out if there are no provisions for recreating it. The

Soul then ceases to be able to meet even the simplest duties, either through inability to recognize them, or inability to control either one's self, or the situation.

There exists every possible grade of these classes of inability to meet the demands of existence, but the education furnished to remove them, is confined almost entirely to books. There are however, many grades of development where this education cannot remove the inability to discern situations or to will the acts necessary to remove them. Cannot cultivate the second set of powers, that is.

ONE CAUSE OF FAILURE.

In such circumstances, the attempt to carry on the cultivation through book education alone, will be a failure, because this requires that one shall have already gained something of the difficult art of holding the attention pinned down, and of controlling the Soul in uninteresting or difficult situations. This is a fundamental necessity: but education through books deals largely with abstract ideas, and to look at an idea long enough to understand it, is a very different affair from looking at a material object. One not accustomed to the effort, cannot do this work at first. A very uneducated person can look steadily at a material object and have the nerves exercised, by the looking. But even very learned people cannot always look steadily at some unaccustomed line of thought until its meaning is perfectly grasped.

An extreme illustration will reveal these difficul-

ties more clearly. Imagine the success one would have in trying to train an intelligent monkey through books. His attention could be held down to a number of material entities: he might be easily taught to distinguish color, for instance, if a way were found to make him know what was being attempted. But try to get him to look at an idea, or listen to an opinion, and he could never be able to know even that such an attempt was being made.

It must be remembered, that a monkey is not lacking in intelligence of a certain grade; it is only lacking in all appreciation of the abstract or of the control revealed in the second set of powers; and there are many human beings as deficient in power to discern or control ethereal entities.

An intelligent monkey is far in advance of the problem, which Nature first had on her hands, in training the race; and yet, (as before stated), with no aid from books whatever, she brought humanity to where it could discern ethereal entities of a certain class. It must be necessary then to understand her method.

The first step in Nature's development, consisted in fixing the attention of the sensory nerves, upon something which had the power to hold them steadily, as fast as each cell was created. It was necessary to hold them steady so that they might receive the communicated motion from the ether, which was to create the swiftness and shortness of undulation by which alone, one is able to see and hear.

The attention must be fixed, in the same way, in

order to discern the abstract; but until either the nerves or the Soul have had this training through the material world, the abstract is not able itself to create the conditions which can hold the attention. This will be plain, if one considers the difference between trying to hold the attention fixed upon a most vivid description of a musical selection, and listening to the selection itself. Even an animal in this last case could not entirely escape having the auditory nerve receive some impression of a noise going on. The animal's nerves must respond in some degree to ether vibrations; but even an educated person not interested in music, might fail to get the slightest effect from the written description.

There is a similar set of conditions in connection with the use of the motor nerves. Whatever man has to do, whether on the material or the ethereal plain, requires first that he shall have gained the will and strength to accomplish it. This is as necessary when this strength is to be exercised upon problems and temptations as when it is to be used upon the muscles. This strength was created first through exercise of the muscles upon material objects, not upon problems and temptations. It is reasonable to assert then, that where this has died out, it cannot be recreated first through association with ethereal entities, such as the book education usually furnishes.

THE NEED OF MATERIAL ENTITIES

Every believer in evolution realizes that there was

a long period in the early days of the race, when it was not conscious of anything but the material world around it, and when ideas of duty and responsibility were as impossible to it, as to many animals. And yet, strength of the Soul was being cultivated all the time. But it was necessary for the Soul to wrestle first with something tangible, visible, having weight, size, form. One can take hold of a material object, wrestle with it, conquer it, carry it and be gaining strength of the Ego all the time. This can be done, when the Soul could make no attempt to perform the acts required in the second half of the second powers.

Dogs and horses are very intelligent animals, but imagine them trying to hold the Soul to a line of thought or argument. Yet book education requires the Soul to assume many intricate and most difficult attitudes, as real as those necessary in the physical body. It really seems then, that the necessary suppleness must be created first through exercise with material objects. It is certainly true, that educated people are not always equal to the intricate evolutions demanded of the Ego in grasping problems or meeting temptations.

Strength grows through exercise; but it seems as if a certain foundation must be first laid—before humanity can gain exercise through conquering problems and temptations though each of these seems furnished for this purpose. In spite of centuries of education, there are many to-day who have no ability to sense the abstract, or exercise self-control in intricate and unaccustomed situations.

There must be a reason for this, especially if Soul has lived forever ; still more especially, if this Soul is a creation of an Omnipotent Being. Is this due perhaps to the fact that in the enthusiasm over books, Nature's way has been lost sight of ?

Kindergartens, manual training, and technological institutions are based upon Nature's methods ; but even if there were enough of these established, there are many other means which need to be placed in their true light as cultivators of the Ego, *when used with judgment*. This point of view becomes the more essential, wherever an educated nation undertakes the development of a very primitive one. Often the more educated, in the usual acceptance of this term, the less fitted for this most difficult work. This point of view would also explain reasonably why the Catholic religion is able to appeal more readily to primitive nations. It does not demand their attention for abstract ideas alone but appeals to the senses through which nature first cultivated the race.

This constant appeal to the senses through color, form, sound, etc., is the only means by which the untrained Soul can be put in a condition to receive more ethereal influences.

CHAPTER XXXI

EXERCISE OF SOUL—NATURE'S METHOD

As stated in Chapter V this exercise for the Ego could have been given at first, only through the vibrations of the sensory and motor nerves. In those first days also, there could have been nothing to arouse these sensory nerves into action, but the material world. The motor nerves, as now, received their impetus from the Soul ; but the strength of this impetus was due to this material environment, where now an idea or opinion can arouse many to action. Exercise began and ended then, with the material elements, and wherever Nature was not interfered with by circumstances beyond her control, her work went steadily on.

Then, after long training through this nervous system, there began to dawn upon the race some idea that there were other entities besides material ones ; other objects to be controlled besides muscle. Ideas began to get their glimmering attention ; opinions began to be formed ; and, very slowly, was commenced the collection of material for the making of books, ages later.

THE BEGINNING OF SOUL'S EXERCISE

Not only the race's exercise, but its education also, began with these sensory nerves, and the ma-

terial universe was all the book to be had. But this book could tell no untruths. Neither could it be misinterpreted for long. Disaster or death, was the final result of any misinterpretation.

From the beginning of life upon the globe then, until man reached consciousness and began to plan for himself, this quiet, slow education went steadily on. Long before man began to speculate, or to hear the voices of gods in the thunder, and see the flash of their eyes in the lightning, Nature was at her work. Before the making of books, or the handing down of legends, before the fashioning of a single instrument, the foundation for all present capacities was being constructed by these wonderful means. Before even the art of expression was possible, except in a wail of agony or a grunt of satisfaction, or a growl of indignation, the marvelous work of fashioning and training these nerves was absorbing Nature's attention.

Every impulse from her sights and sounds and conditions, every situation which drove or coaxed the race to action, added cell by cell to the extent of these nerves, and little by little to their capacity. This capacity meant the utmost swiftness, trueness, and intensity of action both in discerning and willing. And now after this long, long training that should make this art a perfect one, there is no talk but of shattered nerves and nervous prostration and even with a sense of pride in the possession. This is because man has never learned that the care of the nerves was not to be left to the physican alone: that as a telegraphic system be-

tween the Soul and the Universe of ethereal and the material entities, it must have other care than this one institution can give.

Since in Nature's hands even the creation of the nervous system went steadily on, doubtless, if man went back to Nature's way the health of these nerves might be secured and their further development continued. This system was a child of Nature, used to the wild, free action of life. To shut it up within the cramped walls of civilization, to narrow it down to routines that are most monotonous, if not actually trivial, is one great reason for the deterioration of the nervous system.

It is exercise, exercise, exercise, that is being called for to-day in every walk of life, and it needs to be portioned out very differently from the methods at present considered all sufficient. Every human Soul needs every class of exercise in order that its mental, moral, and physical strength may be cultivated.

The coming of Christ has failed in its mission, as long as it is thought right for some Souls to have a surfeit of all the inspirations that come through the senses, while others have not even sunlight and fresh air. The lower the human being, the *more*, not the less, is needed these inspirations. Nature furnished all she possessed in this direction, without discrimination.

In the exercise to be gained by means of the motor nerves, the conditions were somewhat different, because then, as to-day, it was easier to avoid the use of the motor nerves. Humanity could not,

306 A PRACTICAL STUDY OF THE SOUL

as a rule, refuse to receive the ether undulations which created the impressions of the senses. Many could, and do refuse to use the motor nerves, except where necessity drives.

EXERCISE OF SOUL THROUGH WORK

Then as now, those who will not be coaxed, need to be driven, no matter where they stand in the social scale. Nature furnished both methods. To assist still further with getting the Soul into action, Nature began with the childhood of the race, as soon as it was intelligent enough, as the child begins to-day. That is, she furnished play, though the toys were very different from those now in use. This play was what we now call work, and with it, the necessary care of materials. But it would hardly have been considered work in the objectionable sense, in the beginning, because every action the race learned to perfect itself in, was then an added acquirement, for which credit was given. Action became therefore a delight, though in this beginning the simplest work was all that the human Soul was equal to. (Unfortunately, "Progress" is returning more and more of the race to that condition to-day.)

It would seem that work was intended always to hold this dignified position as educator of the Soul. The most significant statement about the Messiah is that he was a carpenter. Humanity believes that work was invented that man might make a living. It seems far more reasonable that the need

to make a living was "planned" in order that the race should not miss the magnificent drill of work performed perfectly.

But this does not mean too much work, or all work for those who have already learned this lesson and are ready to graduate. Neither does it mean drudgery, except for those entirely unable to undertake anything else. A monkey would have to begin with drudgery; but to-day there should be no human being who needs it. Too much work or drudgery helps to degrade.

VARIETIES OF WORK

While Nature began with work and the care of things, there has been gradually added to this system of education many other means. These are all of the same nature as the work (though this will be denied), because they furnish to the Soul a chance for exercise through the motor nerves. They differ from work, only because they permit of so much greater variety of exercise and bring into play so many more opportunities for varieties of commands from Soul.

The means in use for this exercise of the Soul then, are Manual Labor, in its broadest sense, Athletics, and the Arts, upon the mechanical side only.

It is unfortunate that Manual Labor has become so associated with ditch digging and similar work, that its great range is not recognized.

Manual Labor includes any kind of action that

calls the motor nerves into exercise, through the hands—from the blacking of a shoe, to the execution of the artist upon canvas or instrument. The ethereal part of any art, is the idea to be expressed by it. This is something that belongs to Soul, independent of the physical. But the *act* of expression is a mechanical act, and the means, material means. Until this distinction is made in art, its real benefit to humanity will not be attained. The mechanical art of expression, with its training for the fingers, is needed by every one as exercise for the Soul through motor nerves. When all possess this facility, only those who have something to express with it, will care to challenge attention.¹

MANUAL LABOR

In taking up these three institutions, there will be no further attempt to draw a dividing line, between the training for sensory and motor nerves. The exercise from the last will get the most attention from now on ; but it must not be forgotten that one must be able to discern, before one can act, in any direction.

The first exercise for the Soul of the race came through the exigencies of living, and could *not be avoided*. Humanity was surrounded with dangers of every description. These kept the senses keyed

¹ In the pictorial and plastic arts, this training in the art of expression, should be commenced with the very young child. Then if later, there comes something of value to be expressed, the freshness of inspiration will not all be lost, before the difficult art can be gained.

up to their highest point of efficiency, and gradually aroused the latent ingenuity, necessary to meet them. These dangers also, were visible and audible, so that even poor nerves were obliged to be somewhat conscious of their presence. It seems reasonable then that this constant exercise, should have been meant to cultivate the capacity to recognize the more ethereal obstacles to success and happiness, which exist to-day.

After long training in keeping the senses constantly alert, there must have been formed the habit of intense listening and looking which are so necessary when ethereal entities are to be considered—problems, difficulties, subtle phases of character. The great differences which exist in individuals, in discerning these, are never matters of chance.

It was through these early demands upon motor nerves, which could not be avoided, that the fundamental and exotic habits, of perseverance, promptness, courage, endurance, judgment, were formed. To-day, we should no longer need these extreme conditions to drive to exercise. Humanity should realize the value of work, and take the necessary exercise from choice.

When finally, in the dim past, the sensory nerves of the race became sufficiently developed to recognize desirable and undesirable conditions, the Soul began to use the motor nerves to seek or evade such conditions, and will-power and strength began to be cultivated. To-day, it is often the *means* for cultivating these that humanity is trying to evade. Where this training was not interfered

with too seriously in the long line of descent, we have to-day, those who have reached the height where they do not have to be driven or coaxed to action; where, as with the athlete, exercise in any line becomes a delight from pure love of action. It would seem as if this were the state the human Soul was meant to attain, in every case.

Where this training of Nature's has been interfered with to a great degree, we have the degenerate of all grades; and it is useless to attempt to supply the deficiency through books. It cannot be said too often that the mental or Soul characteristics which make it possible to take book education, cannot be created by books.

RESULTS FROM NATURE'S METHOD

The result of this training, was an exercise of the will-power which could not be evaded. Exercise of the will-power is just as necessary for success in taking a book education, as in escaping from a wild beast; also the consequences of evading the exercise, are just as real, and often just as calamitous—for the Soul. But unfortunately, these consequences cannot be seen or felt, by the materialist; or if seen, they are not recognized as consequences. The wild beast would have been killed, and the hunger and cold provided for in some way, but the ethereal causes not being recognized, are never removed; especially, if the Soul is indolent or dull. In the first days of the race, there were no means but material ones to prod the Soul into activity, be-

cause ambition, duty, the sense of responsibility, with the fundamental virtues, of perseverance, industry, criticalness, etc., had not yet been cultivated, as they are not cultivated in most animals to-day.

Now, we have innumerable means for this cultivation, but they are not often recognized as a means.

Meantime, the training of eye and hand and brain—and through these of the Soul—which go into the making of a skilled workingman, is beyond price. From this use of the hands in the beginning, came gradually the power to make tools. Qualities most valuable are developed through the use of many varieties of tools. They are the basic qualities from which come the ability to use means which are not material, for controlling life and humanity. One may have inherited these qualities from a working ancestor of high grade. But without this inheritance, or personal training, one will lack judgment and resource, in every *unaccustomed* situation.

The value of manual labor in exercising the Soul's will-power and in creating basic qualities, consists partly in the variety of commands which Soul must send through the motor nerves, to the muscles of the hands. Now all hands are equipped with the same nerves and muscles, and capable therefore of taking exercise in every variety of ways. Not that the work of each will compare with the best; but it is not the Soul's work that is being considered, but the Soul's needs, which are the most important of all considerations.

But again, it is not an excess of work for the many, and entire absence of it from the lives of the few, that is meant in this connection. Neither is it the drudgery for the majority who do work, and the dainty uses of the motor nerves, for the few. This is not what our constitution stands for. It must be evident then, that if a human being of to-day is kept always at a very limited class of occupations, Soul is being defrauded of the greater part of the exercise which it needs for its development, and becoming degenerate to that extent. At present an opportunity for something besides work, or even for variety in work, is impossible, for a great majority. But this training could be begun in the schools by placing manual training as furnished by the arts on an equal footing with the book education, in every grade. The book education would have to take less room, but there would be a gain in the thinking capacity of the pupils, that would more than compensate. But in spite of civilization, many continue to sink into conditions of degradation, and Nature's drastic methods still exist, (though unfortunately, the ones who may really need their drill are often the ones who can evade it).

The value of Manual Labor then, when graded exactly to the needs of all classes—Soul needs—is a real factor in education. Also, its value is not diminished in the least by the fact that it seems impossible to make a distinction between a real and a fictitious scarcity of work. It is hoped then that work, as a means for exercising the Ego's strength and will-power, may be kept carefully separated in

this connection from the immense problem with which it is so unhappily associated.¹

THE CARE OF MATERIALS

This means at least, for exercise through the use of the hands, is within the reach of all, and has untold value. Even the most unfortunate being has some personal belongings, upon which could be spent care and ingenuity, if only the habit were persistently taught in home, school and church. But this will not be done, until it can be recognized that disorder, slovenliness, waste of any kind, all mean a weak and inefficient Soul that must be an offense to an Omnipotent Being. Is not this the lesson that Nature is teaching every hour as she hastens to remove every sign of decay or disorder in her domain, and in the most economical manner?

The more extreme the conditions in which one is placed, the more valuable the exercise can become. It requires a perfectly trained eye which means a trained Soul, to detect in extreme conditions, the best way to dispose of limited space, to plan for the best and most effective use of scanty material; while to divide seconds of time, and make each carry its little burden, because no fraction can be wasted, calls for a highly trained will-power. The

¹ Since there is no real scarcity of work, but only of work that is paid for, since the world is swamped with work that needs to be done, those whose brains have not yet been sufficiently developed by this means, need have no fear of interfering with the rights of those who must make a living by work, if they take this exercise without pay.

possession of these capacities must mean a certain efficiency of Soul in this one direction, which corresponds to the efficiency of the body that is able to put into prompt and successful use, every muscle that is needed in any situation. A clumsy body is not beautiful: what then must a clumsy Soul be?

In exercising economy of space and time numberless unnoticed mental actions are taking place constantly, through coming to decisions in the disposal of materials; and with each act, the Soul's power to discern and will through sensory and motor nerve, is gaining in swiftness, precision and strength.

This exercise of the Soul, through the care of the individual belongings, is possible to every one, and should be commenced with the child a year old. Indeed children have been known to show this instinct for order even younger, and it means an inherited grace of the Soul. If this training were carried on with judgment, with an intelligent understanding of the child's strength, mental and physical, and a realization *of the incessant need for encouragement*, this exercise would be really play, until the habit was formed that would stand more serious demands.

In certain past generations, when space and time were plentiful, and one's belongings not so startlingly numerous, this dainty care of one's possessions was almost a religion. It should be still. It is a religion, since it deals with the character of the Soul.

The bewildering rush which life has come to

mean, and which so many deplore, is simply a step in evolution, by which the Ego can measure its acquired capacities, and also be driven to cast off all the accumulations of the ages, which are really valueless. A species of house cleaning, that is, that is especially appropriate at the close of each century. But one needs to criticize most carefully any ballast that is being thrown overboard to-day, as we rush along this swelling stream of life. It is the useless or pernicious habits and opinions, which need to be dropped forever, not this wonderful exercise through work and this care of materials.

To-day, it would require almost superhuman strength and perceptive powers to continue the old traditions of system, order, specklessness, and also assume the pressing duties of the present. The strictest economy of time, space, material, indicates a mental strength which is simply impossible to the great majority, under our present system of development.

OUR NATIONAL DEFECT

Unfortunately, in our country at least, this idea of economy has become so associated with the idea of niggardliness, that it will be difficult to make the subtle distinction between the true economy, which means this fine strength, and the habit which goes by the name and means only weakness.

The most significant fact about our wonderful colonial days was the severe drill in economy, through work and the care of materials, to which intelligent and conscientious people were subjected.

It was almost a repetition of those remote days when only Nature was in charge, except for the presence of these factors of intelligence and conscientiousness. It is to this long and fearful experience, that our Nation owes much of its fibre. It is to the almost deliberate neglect of this kind of drill that its fibre is surely deteriorating in many directions. Our Country is the last one in which the mismanagements in the care of materials, places and people, during our late war with Spain should have been possible. Indeed, the duty of dignifying work, in the sense of manual labor is one that belongs especially to our Country, since until this is done, one of the most alluring clauses in our constitution is of little real value.

There can be no such thing as equality of even opportunity, which is all that can be demanded, as long as men are looked upon as a separate class because they work, instead of only because of poor work and the presence of objectionable characteristics which are *not* inseparable from work itself.

CHAPTER XXXII

THE ARTS—EXERCISE THROUGH THE SENSORY NERVES

THE mission of the Arts is fourfold.

First, they cause to be born into the consciousness a multitude of facts, truths, conditions which exist in the Universe, and through which the Ego becomes more and more acquainted with the material world.

Second, through these numerous revelations which come by means of the ether undulations, the Soul is brought in closer contact, with the great heart of the Universe, by whatever name this may be called.

Third, as the result of this exercise through the sensory nerves, the Soul is presently inspired to efforts through the motor nerves, in directions not suggested by other influences. This effort means in every case, the art of expression, for which the ages of evolution have been constantly preparing the Ego.

This third and the fourth mission of the arts are the only ones that will be taken up in this connection. This fourth mission is that of furnishing to the Soul through the sensory nerves, a class of exercises that no other institution could give.

This last exercise, as explained in the fifth chap-

ter, is due to the vibrations of the sensory nerves to which the Soul is obliged to respond, as when listening to music or looking at a picture. It is the mechanical act of this response only, that is considered. In speaking of art as a cultivator of the Ego then, I am not meaning any studies of the history or evolution of art, or of different schools or methods or biographies of artists. Such studies have nothing to do with the exercise one gains through looking and listening. Neither do they have much to do with the eternal verities, which art is meant to reveal. To call these a study of art, is indeed most confusing, since to be absorbed in these details, is often to shut out the real benefits this great institution is intended to bring to the race.¹

The exercise which is furnished to the Soul through the sensory nerves, often could be furnished in no other way. This will be recognized, if one recalls the many different ethereal entities with which the Soul is brought in contact by this means, and remembers that each one probably calls for a different rate, intensity and swiftness of response in the nerves.

¹This view of art has nothing to do with the many attempts to limit this mighty influence to personal needs. While each one has the right to get from this divine institution help for his smallest needs, no one has a right to limit the mission of art in any direction but that of impurity.

Whatever art *can* do for humanity, it should do. The egotism which imagines it has the right to set bounds to the work of this influence is the main cause for the absence of the general interest which should exist.

THE MEANS FOR GIVING THIS EXERCISE

The variety of the messages being carried and the separate effects, would each call for chapters to reveal clearly the training the Ego is experiencing through the arts; but at this stage, the names of the entities alone, will be sufficient.

Through music, the Soul is coming in contact with the great mystery of sound and with the subtle realities of tone, rhythm, harmony, the gamut, and the laws of composition. Through the pictorial art, color, light and shade, and the forms of natural scenery are supplying the exercise which Nature gives when she can reach humanity to give. In studying examples of the plastic art, the forms of animals and the wonderful lines of the human form, are demanding from the nerves an exercise in vibrating that is extremely difficult.

The grand and simple beauty of symmetry, proportion, height and the possibilities of decoration, are requiring from these nerves still a different class of action in architecture, while in literature, the most difficult of all lessons, is to be learned.

Whether it is physical or "Soul nerves" which are used when one is studying literature, the subjects with which it deals, are at once the most important, and the most difficult to be discerned, much less appreciated. These are the Soul of man, of animals and of Nature, together with the great realm of the abstract—ideas and truths.

It must be remembered that at present, it is the mechanical effect which these various objects are having upon the Soul through the nerves, that is

being considered. It is the facility that is being gained through this contact with nerve vibration with its consequent result in the Soul, not the emotions which may be aroused, that is the first effect of exercise. It is most probable that these emotions and sentiments correspond exactly with the degree of facility; that the unresponsive Soul is simply the one that cannot receive clear-cut, intense impressions, as the deaf hear indistinctly. This suggests again, that the refinement attributed to association with the arts, would mean simply the refining away of all awkwardness and inefficiency in the Soul's actions, through exercise. The possibility is at least worth considering.

THE CHARACTER OF THE EXERCISE

To realize the marvelous character of the exercises that are being received through the arts, one must recall again the table of ether vibrations in producing effects of color, light, sound, and connect them with the idea of a response from Soul, in the form of motion. This would suggest how clumsy the Soul must be which has little or no training in this direction.

Also, a new standard for measuring the educative value of the different arts would be furnished. If one is receiving hundreds of billions of vibrations a second, in looking at color, even the most desultory sauntering through a picture gallery must be having some desirable effect, however slight, while study through books may be having none at all.

The effect from listening to music is still greater,

although the rapidity of vibration is far less. The auditory nerves must respond to over two thousand vibrations a second in listening to a single high tone; but one must listen to a number of tones at once and often to a number of instruments, each with their different qualities to be recognized. Even in listening to one tone at a time, many nerves are not able to respond to the vibrations with sufficient precision and concentration to have the tone heard correctly; (or perhaps it is the Soul which cannot respond). In this case, the defect in the nerves—or Soul—would be suggested by the inability of the G string to give the high note of the more rapidly vibrating E. But if the nerves do not respond exactly to the length and swiftness of the undulations, the tone is not heard correctly; and yet this defect can never be revealed unless one is a singer, or tunes his own instrument. Also, there are other defects besides those revealed in not discovering that voice or instrument are out of tune, and equally serious.

For instance, one might have an exquisitely sensitive ear, where single tones were being given, and yet be entirely unable to respond to the torrent of effects in the complicated work of an orchestral performance. It is doubtful indeed, if any one is equal to the strain of catching every effect in such performances but the leaders of orchestras, or of choral societies.

This is the same as saying that with the average person, a great many of these effects are not heard at all; also that the less training the auditory nerve

has had in listening to music, the less there will be heard of any selection. Then, since one cannot possibly appreciate what one does not hear, the disposition of many artists to criticize the lack of appreciation in those who have had no opportunity to cultivate the auditory nerve, is very illogical.

DIFFERENCE BETWEEN APPRECIATION AND ENJOYMENT

Indeed, much that is called appreciation in music, is only enjoyment, a very different affair. One enjoys, because the multitude of vibrations beating upon the Soul have wakened it into an intenser life, given it the chance to stretch its cramped capacities and realize for a few blissful moments, something of the real meaning of being alive: but appreciation is something far beyond this vitality.

This vitality would seem to bear some intimate relation to the perfection the Ego is meant to attain. This Soul has its own special work to do, and it is hard work that requires vitality and strength, exactly as the body requires it. The effect of music upon the battle-field proves that it is able momentarily to create the vitality. Its effect in daily life is just as real and due to the fact that an increase in vitality has been created. One should hear some music every day, and the less one cares for it, the greater the need. Even exercises, correctly performed and upon instruments that are in tune, are helping to increase the facility of the auditory nerve and the vitality that finally brings the power to appreciate. To refuse to listen to

selections because one does not understand, is something like refusing to walk, because it is an effort. This need for daily exercise, however limited, is equally true in the other arts. With every response the nerves are making in any art the Soul is slowly gaining a certain efficiency that alone means understanding and appreciation.

It is unfortunate that this ability to appreciate in all directions is not more generally recognized. The artist would think it a disgrace to be color blind, but cares nothing for the fact if he cannot distinguish tone. The musician has often the same indifference to his inability to recognize defects in form or color, while many highly educated people care nothing for their bluntness of nerves in both directions.

The effect of the arts upon the sensory nerves, is greater than that to be gained through any other influence, with one exception. This exception is found in the pictorial art, and is due to the fact, that a certain influence gained through looking at Nature, is not to be gained through looking at a picture, however perfect its execution. This influence is that which comes through the ether vibrations, with which one is coming in contact whenever one looks out upon Nature, and which can be discerned without the artist's aid. All who can have the opportunity to come in contact with Nature then can get from it, all that a picture can give, and much more, when the picture is not telling a story of some kind.

In music, it is different. Without the aid of an

instrument and performer, music is too subtle and inaudible an influence to reach the average Soul. (The same is true of the more ethereal entities, ideas and Soul, with which literature deals, when it has progressed beyond the story of incident, or the description of material objects.)

It is well then to remember this distinction in looking at pictures. When one looks at a scene in Nature, one is coming in more vital contact with the ether vibrations, which are having a certain unnoticed effect upon the Soul all the time. In looking at pictures, much, if not all of this wonderful influence must be absent, because here color and form are not connected with life. The difference is similar to that which exists between looking at a color and reading a description of it from a book.

THE "IDEAL" IN ART

There is a certain effect upon the Ego from these ether vibrations, in the nature of increasing its vitality, and with it the power to discern something besides the material objects before one. This something is the "ideal" so painfully sought for in many works, so seldom found because the best picture can only furnish a subtle suggestion of ether vibrations. But few nerves are trained enough to receive from the suggestions, the effect from the real vibrations. The "ideal" means all the hidden relations and meanings which Nature is constantly telling to those who look and listen patiently in her immediate presence. The ideal is never found by painting into the picture one's

own "individuality" or by imagining that one can make a better picture in their studio, than when in faithful and humble contact with Nature herself.

Aside from this one fact of contact with the ether undulations while studying Nature, much is to be gained from the study of pictures—where these tell the truth about humanity and Nature. This truthfulness and their ability to present the deeper as well as the superficial meanings of life should be the touch-stone of their value; never their age, or the maker.

It seems almost irreverent to dismiss with this sketch the exercise to the Soul which the arts are able to give through the sensory nerves; but it must be evident that they can arouse in the Ego an almost limitless range of facility in receiving impressions. Where little or no drill of this kind is obtained, a denseness results that is deplorable. Imagine then the conditions of extreme poverty, where one sees, hears, smells nothing that can furnish an inspiration or incentive worthy of a Soul.

This exercise of the Soul through the arts is different from any that is possible through either manual training, or athletics. This is because in the first exercise, the Ego is being brought in this intimate contact with the ether undulations. If these undulations of the ether are influences radiating out from the great Source, as spiritual influences are supposed to, it would be one of the highest duties of the religionist to make it possible for all humanity to come in intimate relation, no matter how little they might care to. The Soul's growth

is measured somewhat by the extent of its interests. One speaks advisedly, of a "small Soul."¹

¹ This indeed is the meaning of a great deal of the world's selfishness. That is, selfishness is not so much a sin, as a great inability to lift the eyes, or the sympathies an inch beyond purely personal interests: the inability to see that there is anything else in the world but these interests.

To call selfishness a mighty defect or "bad form" to-day, would have more influence in removing it, than in calling it a sin.

CHAPTER XXXIII

THE ARTS—EXERCISE THROUGH MOTOR NERVES

THE exercise which the arts give to Soul through the motor nerves, is equally extended and indispensable. In this case, the Soul is no longer listening and looking, but is itself in the act of expressing through these means. The qualities to be gained, as in manual labor, are degrees of precision, promptness and intensity of will-power. Every different kind of an act which the Ego wills adds still another subtle characteristic to this will-power, without which it lacks something needed for the varied work demanded of the Soul to-day.

Many of the arts furnish a character of opportunity, to be gained in no other way. It is not enough for this Ego, as it advances still further in the path of evolution, to be able to will; a sloth can do that. There must enter finally into the act all the precision and swiftness and marvelous grace that imagination would naturally associate with a Soul. It is significant that these qualities are also needed for success in the life of to-day; and the greater the number of different commands which the Ego is able to send down the motor nerves, the greater the exercise being furnished for this purpose.

COMPARISON OF EXERCISES THROUGH DIFFERENT
ARTS

If the number of actions required of the hands by the Arts is considered, their value in exercising the Soul's will-power must be evident. The one which meets this need most perfectly is of course music. One reason for this is because a musical performance must be rendered anew each time, upon the spot, and without mistakes. During each performance then, the Soul must be alive, and exact to the second in its ability to see what is to be done and to do it. This keeps one keyed up to a most strenuous intensity of effort, and to a necessity for concentration that is invaluable. The effect in arousing the subconscious self, must be beyond that of almost any other effort, when persisted in regularly.

The lack of such intensity of effort in sensory and motor nerve results in indolent, half-hearted ways of working and living that causes rapid deterioration. Of course there are many other ways of gaining this intensity, when the soul is already full of vitality; but music will *create* the vitality.

The pictorial art unfortunately not only permits this indolent, half-hearted way of working, but often cultivates it, with some strange idea that it is a sign of the artistic nature. This great difference between the effect of music and art is due to the fact that a picture is judged as a finished product instead of in the act of being accomplished, as with music. As a consequence, one may loiter over its execution indefinitely, may have made countless

mistakes, wiped out, corrected if only in the end, a good result has been obtained. No one is watching the effect of this slovenly way of working upon the Soul itself; because a human Soul is rarely considered in connection with the picture it creates. But it is fortunate that there is one art where exactness is an absolute necessity.

The same fact is true in the making of a book, which permits of any amount of slovenly work in expression during its execution, provided it is all wiped out in the end. Of course, exactness and promptness of execution are a necessity in all the arts; but the necessity can be evaded temporarily in all but music. Sculpture demands exactness, but not promptness. One may permit himself to practice in a careless way, it is true, and give that much more time, to perfecting the execution; but a wise musician soon learns that he is training himself to make mistakes besides spoiling his ear by this carelessness. It is singular what a check music puts upon all of these small, bad habits—excepting the one of becoming too absorbed in one direction.¹

Where the musician tunes his own instrument, or the instrument is the voice, more valuable exercise through both sensory and motor nerves is being gained. Drawing could be made almost as valuable as music, if it were always the aim to get the perfect

¹This is unavoidable where the living must be made through art; but this study is concerned with the development of the Soul, and the effect of different institutions. While making a living is one of the institutions for prodding the Ego into action, it has many defects at present, and development of Soul is the highest motive.

outline at first, and quickly. Slovenly drawing—"feeling for a line"—has a pernicious effect upon the character. This permitted way of working means simply that there has not been sufficient training through the sensory nerves, to begin with; in *seeing*, that is. A little more time spent in looking and less in putting in work, presently to wipe it out, would make this exercise of double value. It is quite possible that where one sees with perfect correctness and clearness, and has been sufficiently trained in proportions, the drawing can be made correct the first time. The gain to the Ego would be far in advance of the highest value in the finished work.

Looked at from this point of view, sculpture, after the rough blocking out has been done, gives the severest training; especially where the nude human form is represented. To reproduce these subtle lines of the human form, in the numberless positions possible to it, is really a supreme effort: but when one has gained the ability, something has gone into the development of the Ego that could have been gained in no other way.

DISTINCTIONS IN THE USE OF THE ARTS

It must be understood that this manual training, through the use of brush, pencil, chisel, instrument, is not being considered here as a means for expressing thought. The art of expression is being gained, it is true, but other characteristics of the Ego are being gained also; and these are indispensable though art is never to be used as a means for

expression. The great majority who learn the mechanical art of writing and the rules for expression, never intended to be writers, except in the most limited way. In the same way, a certain amount of training in all the arts is necessary for every one, as exercise.

It cannot be said too often that a constant distinction must be made the use of the arts to express ideas or conditions, and their use as exercise to increase the Soul's ability to discern and will. This last efficiency the lowest human being needs. Art itself would be freed from many misconceptions, if this distinction were insisted upon. It has many missions besides that of creating artists or catering to the few needs to which it has been limited by the ignorant thinkers of the past. Art is not something which man has created, but a great and most beautiful influence given to elevate the whole human race individually. But this is not to be done by keeping the majority in the attitude of looking and listening only. Each must be permitted to do the work which Art requires, without criticism. The *manner* in which it is to be done, should be criticized most severely, but the instinct to work in this direction, should receive no comment, however lowly the one who aspires, or ambitious to express.

The instinct for expression seems to be the culminating point to which all experience tends. This instinct is often most crude, and needs everything in the way of training and guiding, and self-control; but never repression. The manner of expression may also be very crude and uninteresting,

as the child's many efforts are interesting only to those related; but the right to express cannot be ignored for this reason alone.

It cannot be stated too often, that one of the highest missions of Art is to refine the human Soul from all clumsiness and awkwardness in every action, of which Soul may be capable. This refining away of awkwardness is not accomplished through listening and looking alone; great as is the advantage of this exercise of the sensory nerves. It is a most serious matter, then, to deprive any class of this needed development, through some strange idea that Art is only for the benefit of the genius or artist.

THE INSTINCT TO SHUT OUT FROM THIS EXERCISE

And yet, one can hear on all hands, such expressions as the following: "Will your conscience allow you to give musical training to a child who will never attain anything like artistic success?" If it were not that teachers must make a living, this instinct to shut out, which prevails in every line of life, would have no check.

The ones who have the least capacity are the ones who need the training the most. But this fact cannot be recognized, until one also realizes that the presence of audience or spectators is the least of all the motives for devotion to Art. Not that the disposition to seek an audience is to be criticized in the slightest; but that common courtesy requires that other motives should be as free from criticism. Not until it is recognized by all, that the

use of pencil, brush, chisel, for the simple purpose of self-development, is as dignified a motive as any other, will humanity dare to begin the training upon the motor side of the arts, that is to-day essential for all, as exercise for the Ego.

The effect of the ideas to be expressed by the arts will of course not appear in this connection, as the class of exercises presented here, deals with that gained through physical nerves alone. For the same reason the effect of literature cannot be taken up here, since it cannot be asserted that one discerns the human Soul, or the ideas and truths with which literature deals, by means of these physical nerves.

It is evident indeed that in the study of literature, the physical nerves are receiving no exercise, the mere use of the optic nerves in reading having no real relation to this study. The ideas and the Soul being discerned by some finer means, the exercise for this purpose will not be of the same class as that for discerning material entities. And yet, without doubt the Ego needs long training by these material means, before it is able even to perceive much less appreciate, the ethereal objects with which literature deals.

CHAPTER XXXIV

EXERCISE FOR SOUL THROUGH ATHLETICS

THE development of the Ego must consist in bringing out every species of capacity which it possesses. Every specialty of every kind to which humanity is devoting its attention reveals a capacity to be cultivated upon either the sensory or motor side; one that lies latent in every Soul at some time in its existence.

I have tried to show how the Ego's perceptive powers and its strength or will are cultivated through work and the arts. It must be evident then, that in these directions, athletics can contribute an exercise impossible to these other two. The character of the commands the Ego is giving in the performance of any athletic feat must differ materially from those in any other act. If then we have four hundred muscles, that means four hundred adroit contrivances, both to tempt the Ego to the most varied use and exercise of its strength and skill; and also to increase these indefinitely.

I tried to demonstrate in the chapters on Force that this strength of the Ego was a most complex affair, depending upon the variety of the commands issued, as well as upon exercise. Physical strength, for instance, is a unit, but the objects upon which it expends itself are without number, and every nerve

and muscle used, means a different act of the will. One may be possessed of great physical strength then, and yet be very weak in some detail. One may have the ability to lift great weights and be unable to exert a fraction of the strength required of the fingers in a musical performance.

This means that certain muscles have had no training; but it means, also, that there are certain commands which the Ego has never given and that it lacks some grace or strength in consequence. We have no camera with which to photograph these defects of the Soul, but the physical body is revealing some of them incessantly, whenever an unaccustomed attitude must be taken.

We are so used to clumsy, incapable bodies, that fail whenever an unaccustomed demand is made, that they are taken as a matter of course. These will never get their deserved criticism, until it is recognized that it is the Soul, not the muscles and nerves, that is at fault.

COMPARISON OF TRAINING IN ATHLETICS AND MUSIC

In the execution of many athletic feats, the necessary precision and swiftness in willing, is the same as that called for in musical performances; but there are many muscles and nerves called into play that are not used in the last case. Consider the one instance of a very difficult trapeze performance, which is most marvelous, when compared with the average lack of control of any but a few muscles. In gauging the exact moment to

swing out, let go the bar and be caught by the hands of the other performer, a supreme moment is reached each time. A wonderful quickness of sight, will-power and judgment are being revealed, and two of these at least are characteristics of the Soul. The most elaborate system of education, and the most constant exercise of faith, as the word is translated, might fail to do as much towards perfecting these necessary characteristics in the Ego. The courage which is being cultivated is also a quality of the Ego, and suggests something of the difference that must exist between such a Soul, and one that shrinks with debasing dread from any unusual effort. These conditions, then, must indicate that the strength and will-power of the Soul are being cultivated in this way; and strength and will-power must be qualities which Soul will need in a disembodied state as well as while in this life.

There is a third advantage in such intense moments as a trapeze performance makes possible, which not even music can give to this extent. That is, its effect upon the awakening of the subconsciousness. At the supreme moments in such feats, the Ego must be intensely alive, at a white heat of vitality indeed, and as in the act of drowning before spoken of, the latent self comes that much nearer being awakened for the moment. Now this life within the body seems to be furnished to the Soul for this express purpose of awakening it out of the unconscious state that it is in when born into this world. One cannot even "be good" until sufficiently wide-awake to realize that numberless traits, un-

known to us, must be included in a divine Being's ideal of goodness.

THE INTEREST IN ATHLETICS

Whatever assists even temporarily then in creating this vitality, has its value. The trapeze performance is an extreme instance; but athletics of all kinds possess this one characteristic of increasing the vitality. This accounts for the enthusiastic interest created in the cramped Soul, struggling for the freedom that is its right, and that is only to be gained through action.

The fact that this institution can arouse such enthusiastic interest where all others fail, proves its value as a means of both development and reform. The objectionable features of any class of athletics are not an argument against the class itself. Objectionable features are to be rigorously criticized and weeded out. This should be done, indeed, for the sake of the institution itself, because all the objectionable, brutal elements mean weakness or cowardice, or lack of self-control, and are not scientific, not true sport.

Conan Doyle has stopped short of the truth then when he says, " . . . and when it " (the love of sport) "has been educated out, a higher, more refined nature will be left." But the love of sport never can be weeded out, and never should be. Instead, its inherent value should be recognized and the institution cleared of all objectionable characteristics.

COMPARISON OF INTEREST IN SPORT AND IN
LITERATURE

This institution, with all its brutality, has a better root than much that passes for art and literature. Sport may deface the human form, it is true; but an impure book or picture defaces its higher prototype, the human Soul: and too often without criticism from those who have the most authority in defining Literature.

The work of art or literature over which many rave, may be mainly an appeal to the passions, which is the lowest instinct of which the race is guilty. The instinct for sport cannot sink to this depth, because, even at its very lowest, sport represents some effort or some grade of endurance which the Ego is exerting. An interest in what the Soul can do is a clean instinct despite the defaced body. Impurity is the only real uncleanness. Unfortunately, humanity can see the defaced body and cannot see the defacement of the Soul. (It is in this blind way, that too many human standards are created.)

Where there is so little interest as exists to-day in what the Soul can accomplish, we cannot afford to give up any institution which arouses it. Natures too undeveloped to be reached in any other way can be aroused to a white heat of interest if not of emulation by witnessing daring feats of any description, and intense interest is the basic necessity in development or reform. Still again, a half asleep Soul cannot be "good."

There are other reasons why an interest in high

grade performances in athletics of every description should be encouraged. At such exhibitions for instance, one sees the control of mind over matter exemplified, and is being taught that what the Ego *can* accomplish with its body, it is probably meant to accomplish. A Divinity "Who created everything" must also have created this means for revealing the capacities of the Ego, in controlling the material entities of the universe.

One sees also how fearfully the race has retrograded from the primitive days, when strength and agility were the rule, not the exception. Of the many muscles in the human body, the majority of people use only a small fraction. This is demonstrated by recalling the various uses to which muscle can be put in these three institutions of work, art and athletics.

THE VITALITY OF THE EGO

The unexercised muscles gradually diminish the vitality of the Ego, with which it came into the world, and lack of vitality is the main cause of degeneration, mental, moral and physical. Vitality of the Ego, that is, not of the body. There is a difference. The first means the capacity to be interested in many directions—and to recognize the need for interest even where one cannot give the thought. This is compatible with a very poor body.

But the body itself, though strong and well, will fail if shut out from this breadth of interest—*unless the Soul is not highly developed*. An animal, that

is, can be extremely alive with no interest but its dinner, the chase and its friendships. But it is true that the farther one has developed beyond the animal stage the more necessary it is, for many reasons, that the interests should be extended in many directions. A limited range of interest is the cause of many phases of illness.

Athletic exercise of every description, for man and woman alike, is one of these directions. The value of these exercises is beginning to be recognized more and more; but if the purpose of development of the Ego is kept firmly in mind, there will be less chance of being distracted by fads, or growing weary of the necessary persistence. This treatment of the meaning of Soul, is a perfectly logical result of considering it a "finer body."

CHAPTER XXXV

FURTHER COMPARISON WITH BOOK EDUCATION

THE right of work, the mechanical part of the arts and athletics to be considered as a means for developing the Soul may be revealed by comparing their effects still further with many that are coming from the book education. Certain serious defects are permitted in the latter, that would be impossible in development through exercise of the Ego. For instance, during the book education, the Soul cannot be seen while at its work. Only the teacher with the greatest intuition and discrimination can know then whether the scholar is doing the work required, or doing it in the right way. Many defects being cultivated in the Soul, are hidden from sight, if one only has a good memory. Put a child at work on a book, and the Ego may be half asleep or its methods may be most slovenly and inexact; yet many a teacher will be unable to recognize, much less correct such defects. This inability to see and correct such unfortunate defects must exist where the teacher does not recognize that it is the Soul that is being dealt with.

In a manual training education, athletics and the Arts, on the contrary, every act of the student stands out in full view subject to both the teachers' and his own criticism. The untrue lines, the cor-

ners askew, the awkwardness, the slovenly details of execution, are evident to all, and he has the incentive to do better both from the criticism of his peers and his ambition to equal them.

All these defects can be present in mental work, and no one the wiser, if again the scholar only has a good memory. The habit of separating the mind and Soul, has shut out the fact, that it is the Soul which is doing the slovenly work, and that it is preparing later for numberless obscure conditions which no one can account for. The strength of a chain is the strength of its weakest link.

Again, in a piece of very complex work, one cannot see into the child's mind to discover if it is getting exactly the right impression. In various ways, his mind may be forming habits of thought that later on may tangle him up beyond retrieval. In the rushing, crowding system of to-day, there is little chance for even the teacher with intuition to be looking out for the effects upon the Soul of many such mistaken results.

One most deplorable habit may be forming in the book education without any one being the wiser. A studious attitude does not mean application and a child's mind may be wandering a great part of its time without betraying the fact even to itself. This lack of concentration, is one of the worst of mental failings to-day. The ability was cultivated to a magnificent extent in the primitive days of the race; but the book education, taken before the student is ready for it, is dissipating the characteristic to an unfortunate degree.

In the very act of taking an education then one may be cultivating a host of pernicious habits without revealing the fact to any but the most penetrating eyes. Any one who is interested only in results and does not care how they are brought about, will not have a penetrating eye.

GRAMMING

One of the saddest conditions which may exist unnoticed in taking the book education is that it is not possible to see into the child's mind and discover whether the work it is being required to do is too heavy for it. Some of the best minds work slowly. Some minds are so constituted that they cannot skim, must go to the roots of things even when young. School courses are not always planned for such minds. Or the child may be simply slow, through no fault of its own, yet disposed to do the work planned. In many schools, children for various such reasons are staggering under loads too heavy for them or perhaps even impossible to be carried. If these manage to pull through, it is at the expense not only of physical health, but of a condition of Soul that is most distressing. A habit of nervous dread of failure may be formed that will increase the chance of breaking down, every time an obstacle has to be met in life. Any demand for unusual strength will create something in the nature of a panic, but no one will associate the condition with habits of mind formed at school.

On the other hand, if the scholar does not get through, he has been deliberately taught the habit

of failing and discouragement, which will follow him through life, and cause him often to give up long before every effort has been made that was possible. It is a criminal act to set for a child a task it cannot perform. No habit of Soul is so terrible as that of discouragement. The most elaborate of educations cannot atone for the formation of this habit. But often, the only return is a mass of undigested, unrelated knowledge that can have no effect in cultivating any capacity in the Soul. No accumulation of this kind, will take the place of the child's will-power, courage, perseverance, and its keen perceptions and ability to be interested.

In manual training if a child is really unable to do the work, it is easy to realize the fact; but when a student does not advance in book education, how seldom is the blame laid upon any one but the scholar. Often the cause is due to this one fact that the child has not had the necessary foundation established, before the book education was begun. As stated certain habits of mind are necessary, if one is to profit by books, and these were not created first by books. They can be handed down for a certain number of generations, but if not renewed by association with manual labor of some kind, the supply presently dies out.

In hundreds of schools to-day, the most essential characteristics of the Soul are being constantly sapped by teachers who know less of the laws governing the development of the Ego, than the carpenter in a gymnasium knows of the bones and muscles of the physical frames, to be strengthened

within its walls. The blame does not lie with these teachers, who are simply following the examples set for them ; it lies with those high in authority who establish the systems ; but this is why, each year, the institution of education leaves behind such hosts of scholars, who seem unable to profit by its means.

The Soul's highest development, consists in its ability to discern clearly in every direction, and to accomplish ; never in its ability to absorb.

CHAPTER XXXVI

RESULTS FROM EXERCISE OF THE SOUL

THE effect upon the Soul of the many classes of exercise given may be seen on the one hand in the clearer reasoning powers, the better judgment, the finer appreciations and the quick and broad sympathies with all that deserves sympathy. A more extended range of emotions will also exist, instead of the limitations, in this direction, of the animal.

On the other hand, the facility gained to the Soul in controlling the actions of the muscles in the directions possible, must affect its ability to control itself and the ethereal conditions so constantly interfering with one's efforts.

But, as stated, this last effect depends so much upon the incentives furnished through the senses. The race is prone to inertia, and must be kept prodded into action through a multitude of means. This inertia is really growing instead of diminishing with advancing civilization. Not that man works less; circumstances do not permit that; but he wants to do so—to rest, rest, eternally even. And yet, it is not rest that is wanted, even always for the workers, but a change from the deadly monotony of living in a rut. It is not the capacities of the Ego which are *kept at work* that cause the sense of fatigue half as often as it is the capaci-

ties which never get any exercise. These are cramped, like a chrysalis, in an unbreakable shell of habits and are begging for action.

Left alone, the Ego will often not have the will-power to break up this monotony, even when it is possible; but let the sensory nerves be aroused to action and resolution will follow of itself. The physician is telling this when he suggests a "change."

THE MEANING OF A "CHANGE"

A change means that some new message through the senses is to come to the Ego. No matter how unimportant this message may be, it sets up a new line of action and thought in some direction. A time will come when this need will be more clearly understood; when it will embrace a change from inaction to action, instead of always to rest, as now; when change will mean something far more complex than going from one place to another; when it will be found that a more sweeping change can be wrought in the privacy of one's room than is often possible in a trip round the globe with sensory nerves which have had no training.

PESSIMISM

The Soul is made up of an infinitude of possibilities, each of which is intended to be developed, in every one. This development should bring into every life something of the glory of living; but meantime, the race fancies it has discovered that its doll is filled with sawdust and has lost the spirit even to cry or fight over the seeming fact. Perhaps

this is due somewhat to the persistent belief that life is given in order that the race may be happy. But happiness will never come to stay, while this is believed. It may come if life is regarded as an opportunity to conquer the weakness and ignorance which interferes with happiness. This view will appear most reasonable, if it is remembered how much life furnishes to each, and how little of a return each makes though contributing a yearly quota of mistakes, illogical opinions and failures.

Instead of seeking happiness and bewailing lost ideals, the race needs to begin to climb the heights, fearlessly and persistently, and with some imagination as to what it means to be a human Soul. To reach the heights of capacity and appreciation—even to comprehend them, would mean the death of the pessimistic attitude.

Often this is due to weakness alone, though there are other causes. Sometimes it is due to cramped powers, which are capable of assuming a degree of responsibility that would add a zest to life, but from which many are shut out and doomed to a treadmill. But the Soul does not need to remain in the treadmill because the body must, if it will only become conscious of its capacities in every direction and see to it that its vitality is being constantly increased.

One who climbs the heights sees life with constantly increasing clearness. Its meanings and relations develop day by day as the scenery grows out of the morning mist. One sees the dangers more clearly also, and even the tragedies which cannot

be averted; but one sees, also, ways to modify if not avert; and it is better to endure what this means, than to live in ignorance until the tragedy cannot be even modified.

There are degrees of this intense vitality, naturally. Some cannot attain to the ability to discern and will as others can; but all can try, and it is the trying that counts. This is the instinct of the Soul when it first enters this life, but each year thousands are caught back and safely bound by necessities, fears, habits or conventionality—some of the thousand finite conceptions of the meaning of life and right, all of which have the family trait of shutting out some innocent direction in which the Soul is meant to grow. Here and there, Souls escape from this bondage and explore the wind-blown heights and the sombre depths of life with a courage that should to-day be the birthright of every human being. The origin of this courage may be unknown to the possessor; but it is due to a high-bred control of such powers as are already understood, and some dawning comprehension of the meaning of Soul.

Wake up, then, poor, defrauded Souls, wherever you have been taught that one needs to be a slave to either weakness or ignorance. It is true that the Ego cannot perform the impossibilities that are being declared possible; but between these illogically promised powers, and the almost trivial ones exercised by the great majority, there lies a mighty stretch of ground to be patiently traveled over by every one. And in the traveling, while seeking

hourly for the Ego's birthright, the mountains of difficulty which now appal, will be slowly but surely shrinking into mole-hills.

FINIS.

